NEW AND FULL

METHOD

OF SETTLING

THE CANONICAL AUTHORITY

OF THE

NEW TESTAMENT.

TO WHICH IS SUBJOINED

A VINDICATION OF THE FORMER PART OP THE PROPERTY OF

ST. MATTHEW'S GOSPEL. FROM MR. WHISTON'S CHARGE OF DISLOCATIONS.

IN THREE VOLUMES.

THE THE RESERVE OF THE PARTY OF THE REV. JEREMIAH JONES.

VOL. II.

OXFORD AT THE CLARENDON PRESS. M DCCKCVIII.

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PART III.

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The Letter of Abgarus to Christ, with Christ's Answer to Abgarus in Greek and English. The Accounts of the Antients, viz. Eusebius, Ephraem Syrus, &c. relating to them. The Sentiments of modern Writers concerning them. They have been rejected by most, but esteemed as genuine by several learned. Men in England.

Numb. I. The EPISTLE of JESUS CHRIST to ABGARUS, KING of EDESSA.

daying is would have it is a contract.

THAT there were formerly several writings ascribed to our Saviour, as well as his Apostles, I have observed in the preceding volume (viz. Part II. Ch. XIV, XV.)

Those are all lost, but were undoubtedly spurious and suppovolume. II.

B stitutious

fititious pieces, as I have there largely endeavoured to prove. But besides these, there is now extant a letter under the name of Christ to an Arabian king, which, translated out of Syriack into Greek, is preserved in the writings of Eusebius 2. It has been esteemed by many learned men after Eusebius to be truly genuine, and consequently must be one of the most valuable and antient monuments of the Christian religion. It deferves therefore a very strict enquiry, which I shall attempt with all the brevity and clearness I can; and in order to that, first produce the letter itself, with that of Abgarus to our Saviour, which occasioned it, or to which it is an answer. Both indeed have appeared before now in English, viz. in the English edition of Eusebius, and the present Archbishop of Canterbury's Prefatory Discourse to his Translation of the Apostolick Fathers (Ch. IX. p. 137.), and elsewhere b; but I judged it notwithstanding needful to insert a translation of them, for the fake of those, who neither having seen these books, nor understanding the Greek language, may have the curiofity of defiring to fee any thing which is by fo many learned men fupposed to be written by Christ himself.

'Αντίγραφου 'Επιτολής γραφείσης υπό 'Αβγάρε τοπάρχε τῷ 'Ιησε, καὶ ἐσεμφΘείσης αὐτῷ δι' 'Ανανία
ταχυδρόμε εἰς Ἱεροσόλυμα.

A copy of a letter written by King Abgarus to Jesus, and sent to him by Ananias, his footman, to Jerusalem.

"ΑΒΓΑΡΟΣ τοπάρχης 'Εδέσσης 'Ιησέ Σωτηρι άγαθῷ άναφανέντι ἐν τόπῳ 'Ιεροσολύμων, χαίρειν. 'Ήκεςαί μοι τὰ ἐκρὶ σε καὶ τῶν σῶν ἰαμάτων, ὡς ABGARUS, king of Edeffa, to Jesus the good Saviour, who appears at Jerusalem, Greeting. I have been informed concerning you and your cures, which are per-

Histor, Eccl. 1. 1. c. 13.
The common people in England have it in their houses, in many places, fixed in a frame without Saviour's picture before it; and

they generally with much honefly and devotion regard it as the word of God, and the genuine Epifile of Christ.

formed

ανευ φαρμάκων καὶ βοτανών ύπο σε γινομένων ως γαρ λόγΦ, τυφλές αναδλέπειν ωοιείς, χωλές σεριπατείν, καί λεπρές καθαρίζεις, καὶ ἀκάθαρτα συεύματα καὶ δαίμονας έκδάλλεις, καὶ τὰς ἐν μακρονοσία βασανιζομένες θεραπεύers, nai venpus èvelpers. ταῦτα ωάντα ἀκέσας ωερὶ σε κατά νεν εθέμεν το έτερον των δύο π ότι συ εί ό Θεός και κα-रविदेद वेंग्रे गर्डे डेव्यार्डे कार्राहेंद्र Tauta, में viòς हाँ TE ΘΕΕ WOIων ταυτα. Δια τέτο τοίνυν γράψας έδεήθην σε σκυλήναι σρός με καὶ τὸ σάθ⊕ δ έχω Βεραπεύσαι. Και γαρ ήκεσα ότι καὶ Ἰεδαῖοι καταγογίόζεσί σε, καὶ βέλονται κακῶσαί σε. Πόλις δε μικροτάτη μοι รัรโ หลโ ธะผมที่, ที่ราร เร็ตอหะเ αμφοτέροις.

formed without the use of medicines and herbs. For it is reported, that you cause the blind to fee, the lame to walk, do both cleanse lepers, and cast out unclean spirits and devils, and restore them to health who have been long diseased, and raisest up the dead: all which when I heard, I was perfuaded of one of these two, viz. either that you are God himfelf descended from heaven, who do these things, or the Son of God. On this account therefore I have wrote to you, earnestly to defire you would take the trouble of a journey hither, and cure a difease which I am under. For I hear the Jews ridicule you, and intend you mischief. My city is indeed fmall, but neat, and large enough for us both.

Τὰ ἀντιγραφέντα ὑπ' Ἰποῦ δι' Άνανία ταχυδρόμε τοπάρχη 'Αδγάρφ.

*ΑΒΓΑΡΕ, μανάρι εί, ωιστεύσας ἐν ἐμοὶ μὴ ἐωρακώς με. Γέγραπται γὰρ ωερὶ ἐμε, τες ἐωρακότας με μὴ ωιςεύσειν μοι, ἴνα οὶ μὴ ἐωρακότες αὐτοὶ The answer of Jesus by Ananias the footman to Abgarus the king.

ABGARUS, you are happy, forasmuch, as you have believed on me, whom you have not seen. For it is written concerning me, that those who have seen me should not be-

πις εύσωσι καὶ ζήσωνται. Περὶ δὲ ἔ ἔγραψάς μοι ἐλθεῖν ωρὸς σὲ, δέον ἐςὶ ωάντα δι' ἃ ἀπες άλην, ἐνταῦθα ωληρῶσαί με, καὶ μετὰ τὸ ωληρῶσαί, ἔτως ἀναληφθηναι ωρὸς τὸν ἀπος είλαντά με. Καὶ ἐπειδὰν ἀναληφθῶ, ἀπος ελῶ σοι τινὰ τῶν μαθητῶν με, ἵνα ἰάσηται σε τὸ ωάθω, καὶ ζωὴν σοὶ, καὶ τοῖς σὺν σοὶ ωαράσχηται.

lieve on me, that they who have not feen might believe and live. As to that part of your letter, which relates to my giving you a vifit (I must inform you), that I must fulfill all the ends of my mission in this country, and after that be received up again to him who fent me. But after my ascension I will fend one of my disciples, who will cure your disease, and give life to you, and all that are with you.

In discussing the question concerning the genuineness of these epistles, I shall proceed in my usual method, viz. shewing

I. What account we have from the antients.

II. The opinion of the moderns.

III. That which feems most probable upon the whole.

I. As to the accounts we have from the antients, I observe that these epistles are first mentioned

1. By Eusebius, Hift. Eccl. 1. 1. c. 13.

The fubstance of his account is; "That our Saviour's miraculous works drew innumerable persons to him from the most remote countries, to be healed of their distempers; that Abgarus, a famous king beyond Euphrates, wrote to him, because he was afflicted with a distemper incurable by human art; and that whereas our Saviour promised to send one of his disciples to heal him, this was accordingly done by Thaddaeus, one of the Seventy Apostles, who was sent thither by Thomas, according to an instruction which he had received from heaven on that head. For the proof of all this he appeals to the public registries and records of the "city"

" city of Edessa, where Abgarus then reigned, and in which all " the records of his reign were preferved till the time of his " writing, out of which in the Syriack language he faith he " took, and being translated into Greek he published, the two " preceding epiftles, and the following history, viz. That when " Thaddaus came to Edessa, after Christ's ascension, and had " wrought many miracles, and cured many diffempers, Ab-" garus, supposing him to be the person whom Christ had " promifed in his letter to fend, ordered him to be brought to " him. As foon as he came, the king perceiving fomething " extraordinary in his countenance, fell down before him, at " which the noblemen who were present were surprised, they " perceiving nothing of it. The king then enquired whe-" ther he were the person whom Christ promised to send: he " answered, that on account of his faith in Christ he was sent, " and affured him all things should be according to his faith. "To which the king replied, he believed so much in Christ, " that he was refolved, had he not feared the power of the "Roman empire, to have made war against the Jews, and " destroyed them for crucifying Christ. Thaddaeus informed " him of Christ's ascension to his Father; to which the king replied, that he believed on him and his Father both: upon which the Apostle said, I lay my hand on thee in the name of " our Lord Jesus Christ; and the king was instantly cured of " his difease. He also cured one Abdus of the gout by the " laying on of his hands, and many others, working also di-" verse miracles. After which the king ordered on the morrow all the city to meet together, to hear the Apostle or preach; which he promifed to do concerning all the heads " of the Christian religion. The king offered him gold and " filver, but he refused it, saying, We have left our own, why " should we take that which is anothers? These things were done in the year 340, and translated out of Syriack."

2. These Epistles are mentioned by Ephraem Syrus, in Testament. tom. iii.

He was a deacon in this city of Edessa in the latter end of B-3 the

the fourth century. Dr. Grabe has obliged the world with the Greek words out of a Manuscript in the Bodleian Library, which are as follow:

Καὶ ευλογημένη ύμων ή σόλις "Edecoa xai untie, itis xai αποφαντικώς ηὐλόγηται έχ σόματ & Κυρίε δια των αυτέ μαθητών, ημετέρων δε αποσόλων όπηνίκα αποςείλας Αύγαρος ο ταύτην ανεγείρας βασιλεύς ήξίε δεξιέσθαι του έν τη ἐπιδημία αναφανέντα σωτήρα των όλων καὶ δεσπότην Χρισόν, λέγων "Ηκεσα σάντα τὰ ὑπὸ σε διαπρατ-Topeva nai ora werrordas υπό των άθετέντων σε 18δαίων έλθε τοιγαρέν ένταθθα καὶ οἴκησόν με. Έχω ἐμαυίῷ μικράν ταύτην την ωόλιν, ήτις τυχήσοι σοί τε καὶ έμοί. καί θαυμάσας ὁ Κύριος την שונוי מטדצ, שונושמ לו' מץγέλων αίωνίου πυλόγησε την ωόλιν, έδράσας αὐτής τὰ θεμέλια. Έπείνη εν ή ευλογία αύλισθείσα έν αὐτή κατασκηνώσει, άχρις οδ άποκα-Aupon & dyros if Bears Inous ό Χριςός, ὁ υίὸς τέ Θεέ, καὶ Bros ix Bez.

And bleffed be your city and mother Edeffa, which was expressly bleffed by the mouth of our Lord by his Disciples, but our Apostles; for when Abgarus the king, who built that city, thought fit to fend and acknowledge Christ the Lord and Saviour of all, in his pilgrimage on earth, faying: I have heard all things which are done by you, and how much you have suffered by the Jews, who contemn you; wherefore come hither, and take up your residence with me. I have here a little city, which shall be equally yours and mine. Hereupon the Lord admiring his faith, fent by messengers a bleffing to the city, which should abide for ever, establishing its foundations. That bleffing therefore shall always abide upon it, till the Holy One be revealed from heaven, even Jesus Christ the Son of God, and God of God.

I know no others within my time who have mentioned

Spicileg. Patr. tom. 1, p. 1, 2.

these Epistles; Jerome indeed seems to refer to the history in his Comment on Matthew ch. x. as does Darius Comes in an Epistle to Austin'; and Pope Gelasius rejects among the spurious and Apocryphal books the Epistle under the name of Christ to Abgarus. In the following centuries there is more frequent mention of it. Procopius Cæsariensis, who wrote about the year of Christ DXXX. (whether a Christian or Pagan is not certain) in his history of the Persian war, relates, "That Abgarus had been long afflicted with the gout, and " finding no relief from his Phylicians, but hearing of the " miracles of Christ, sent to him, desired he would come and " live with him; and that upon his receiving an answer from "Christ, he was instantly cured. He adds, that our Saviour " in the end of his letter gave Abgarus affurance that his city " should never be taken by enemies, though he himself " questions the truth of this." Euggriusd, an ecclesiastical writer in the latter end of the fixth century, appeals to this account of Procopius, and confirms the story of the city's never being to be taken, by fome instances, " as particularly "when Chofroes King of Persia, not crediting the common cc rumour, that this city was impregnable, befieged it, but that he failed in his attempt by means of a miracle which " was wrought by a picture of Christ's face, which himself " impressed upon a handkerchief, and fent to Abgarus at his " earnest request." Cedrenus adds to all the rest of that Christ fealed his letter with a feal confifting of feven Hebrew letters. the interpretation of which, fays he, is in Greek, @ @ @eader. Javua Joio, i. e. The divine miracle of God is feen. Thus much concerning the antient accounts. I proceed,

II. To give some account of the sentiments of later writers concerning it. And in collecting these I observe, that the whole story, as well as the Epistles themselves, are generally reckoned by Protestants and Papists to be spurious and Apocryphal.

reler.

Edit. Lovan. Epist. 263.

b In Decret. See Part II. of this work. Chap. VI.

Lib. 2. c. 12. Hift. Eccl. l. 4. c. 26.

Apud Grab, Spicileg. Patr. t. 1, p. 8. The lame is in the end of an antient Manuscript copy of this Epistle in the Bodleian Library at Oxford.

There are indeed some few Romish writers, and three or four divines of the Church of England, who have entertained more favourable thoughts of the matter.

Dr. Parker a, though he would not, as he fays, lay any great stress upon the story or letters, yet adds, that he could see no ground to suspect it of forgery; and the weightiest objections that are made against it are too light to weigh any thing with him; and elsewhere b, " I cannot find any thing that may in the " least shake or impair the credit of the story. Nay, the contents " of our Saviour's letter agree so exactly with the whole design " of his life in the Gospels, as by that alone to give itself consi-" derable authority, viz. to put off the exercise of his power, and " obscure the reputation of his glory as much as he could, till " after his resurrection." Accordingly he endeavours in both the places referred to, to answer the objections which are urged against the Epistles, and to offer arguments for their genuineness.

Dr. Cave declares it as his opinion, "That so antient a mo-" nument of Christianity dught not to be rejected, which as it con-" tains no evidences of an imposture, nor any thing unworthy of " Christ, so also is delivered down to us as genuine by Eusebius, " and several others of the antients." He adds, that all the arguments against it are trifling, and endeavours to answer them.

Dr. Grabe urges feveral arguments for the Epistle d, and proposes to answer all that is said against it, though, says he, I do not hereby own that they are undoubtedly genuine, but leave the matter in doubt.

On the other hand Cocuse, Rivet, Chemnitius, Ofi-

in notis, præcipue p. 319.

c Censur. Vet. Scriptor. p. 2.

a Demonstrat. of the Law of Nature and the Christian Religion, in the Preface, p. 34, &c.

b Part II. §. 16. p. 235, &c.

c Hift. Liter. in Chrift. p. 2, 3.

Spicileg. Patr, t. 1. p. 4. et

f Vid. Critic. Sacr. 1. 3. c. 2. et alibi.

E Exam. Conc. Trid. Vol. IV. P. 44.

ander², Walther^b, Father Simon^c, Du Pin^c, the present Archbishop of Canterbury^c, Mr. Spanheim the younger^c, Mr. Fabritius^c, and Mr. Le Clerc^c, besides many others, have judged the whole story and the Epistles spurious, and have several of them by good arguments demonstrated them to be so.

CHAP. II.

The Epiftles and History of our Saviour and Abgarus proved Spurious by several Arguments, viz. Because there is no Intimation nor Mention of them by the Apostles or Writers of the first three Centuries. Christ's Epistle Spurious, because after its Publication by Eusebius, it was universally rejected; and because it contains several Things later than the time of our Saviour; because it contains somewhat contrary to Christ's Character, and mentions Christ's Ascension.

HAVING in the former Chapter proposed the opinions of several learned men concerning these Epistles and History, I proceed now,

III. To offer that which seems to me most probable in the matter, and without a prolix and tedious repetition of what has been already said, to discuss the subject in as clear and compendious a manner as I can.

That the above-mentioned Letters and history were in the archives or records of Edessa, cannot, I think, be reasonably doubted by any who are acquainted with the character of Eu-

^{*} Epitom. Hift. Cent. I. 1. 2.

e. 9.

b Officin. Biblic. §. 1440.

p. 1215.

c Crit. Hift. of the New Test.

Part I. c. 3.
d Hift. of the Canon. Vol. II.
c. 6. §. 1.

Preface to his Translation of the Apostolick Fathers, Ch. IX. Histor. Christ. Secul. p. 578,

Fifter. Christ. Secul. p. 578, 579. Cod. Apocr. Nov. Testam.

Par. 1. p. 379.

h Histor. Eccles. ad Ann. 29.
§. 12.

febius, and the impartiality of his history. He politively afferts, that he bimself received them out of the Archives of that city, από των άρχείων ημών λαφθείσων (unless for άρχείων perhaps we should rather read devalue, and so Eusebius only mean, that they of his time received them from the primitive or elder Christians) though it does not fo evidently appear, as it is prefumed always, that Eusebius was at Edessa, and there transcribed them, much less that he translated them into Greek out of Syriack, as Dr. Cave, the present Archbishop of Canterbury, and most who have lately wrote on this subject have supposed, being led into the mistake by following the Latin Translation of Valefius, without due regard to the original of Eusebius. That which is most probable is, that Eusebius bimself never was at Edoffa, because he does not affert it, which he would very probably have done, if he really had been there; and that . he did not translate these Epistles himself out of Syriack into Greek, because it is, I think, very evident, that be did not understand that language. This being premised, I shall offer the following arguments against the genuineness of these Epiftles and history, viz.

ARC. 1. The Epifles and History of our Saviour and Abgarus are spurious and Apocryphal, because they are not referred to, or mentioned, either in the now received Gospels, or by any writer or writers of the three first centuries after Christ. It is true indeed, there were many transactions in the life of Christ not mentioned in our present Gospels, nor was it the intention of the Authors to publish every thing he said and did; but it is on the other hand as disagreeable to their design to omit a history so very remarkable as this, than which nothing, if true, could have a greater tendency to raise men's opinion of our Saviour: but that which seems to make this argument undeniable, is, that there was the most urgent necessity for the Apostles to have published this history, because a controversy was arcse not only between them and the believing Jews, but even between themselves, Whether the Gospel was to be

preached to the Gentiles at all, or whether it was not only to be confined to the Jews? Now, if this history were true, and known to the Apostles, as there could not have been any foundation for this controversy, so, if it had arose, this Epistle of Christ must soon have ended it, seeing he there expressly appoints the preaching of the Gospel to this Gentile king and his city. I conclude it therefore a forgery after Christ's time. and consequently Apocryphal. Add to all this the prevailing opinion among the antients, that Christ himself never wrote any thing. Thus Origen', Jerome', and Austin's, in so many words affure us; and the last particularly writing against an Epistle under the name of Christ, which the Manichees boafted of, thus reasons s; " If there really be any such letter, " how comes it to pass, that it is not publickly read, and received " in the Church with the highest regard by those who are the " successors of the Apostles?" The Epistle therefore of Christ to Abgarus, and confequently the whole history, not being mentioned by our Evangelists, nor any of the primitive writers till Eusebius, and expressly rejected by Pope Gelasius, I conclude to be Apocryphal by Prop. IV, V, VI. Part I.

ARG. 2. I argue against this Epistle under the name of Christ, viz. that it was a spurious piece, because even after the publication of it by Eusebius, it was universally rejected. It does not appear that the credit and zeal of that historian procured it any respect, but on the contrary, as it was not known in the three preceding centuries, so it was as much diffegarded in the fourth, no one writer of that century having made any mention of it, except only Ephraem Syrus, and Darius Comes, though I much question, whether that Epistle under his name to Austin be genuine, because that Father (as in the place now cited) knew nothing of any letter under the name of Christ, of which that Epistle, if there had been

Contr. Celf. l. 1, p. 34.

Contr. Fauft. Manich. l. 28,
Comment, in Ezek. 44,
De Confenf. Evang. lib. I. large above, Part II. Chap. XV.

c. 7. t. opp. 4.

any fuch one, must have informed him. Now hence I argue, that if the story of Eusebius had been genuine, concerning the communication between Christ and Abgarus, it would have been regarded by Lactantius, Athanasius, Epiphanius, Hilary, Bafil, Gregory, Jerome, or some of the writers of that century; every one who had credited Eusebius's account must have received the Epistle with the greatest veneration, and undoubtedly it would have been admitted into the Canon of the books of the New Testament, and established at the Council of Laodicea, which was foon after his time, and determined concerning the Canonical books. But on the contrary we find nothing of this, but an entire filence, as much as in the former ages, and therefore I conclude it Apocryphal by Prop. IV, V, and VI. I might add here, that the story of Eusebius appears the more evidently to be discredited and disregarded, in that it was now, when he published it, the time when the Arian controversy was come to a great height, and it cannot be thought but those who were warm against the Arians, would have urged the testimony of Abgarus against them in his letter, where he confesses Christ to be either God, or the Son of God, if they had looked upon it as genuine.

ARG. 3. The Epiftle under the name of our Saviour to Abgarus is apparently spurious and Apocryphal, inasmuch as it relates that to have been done by Chrift, which could not poffibly have been done till a confiderable time after Christ's afcenfion. The instance which I assign of this is, that in the beginning of the Epistle a passage is cited out of St. John's Gospel, which was not written till a confiderable time after our Lord's Ascension: the words are, Abgarus, you are bappy, for asmuch as you have believed on me whom you have not seen; for it is written concerning me, That those who have seen me should not believe on me, that they who have not feen might believe and live. This is a manifest allusion to those words of our Saviour to Thomas, John xx. 29. Bleffed are they who have not feen, and yet have believed. Here indeed that, which the Epistle says, is written concerning Christ, but no where elfe

eurs S.

else besides: Valesius indeed says, the words of the Prophet Isai. vi. q. are like to this supposed citation of Christa; but though he did not believe it himself, Dr. Grabe greedily swallows it as a fufficient answer b, whereas nothing can be more evidently a mistake; for besides that the words of the Prophet there (viz. Hear ye indeed, but understand not, and see ye indeed, but perceive not) are not at all like to the citation in this Epistle, it is observable that our Saviour has several times in the Gospels cited these words of the Prophet quite different from what they are in this Epistle, both as to the words and fense, but exactly as they are in the Prophet; and so also has St. Paul more than once; fee Matt. xiii. 14. John xii. 40. Acts xxviii. 26. Rom. xi. 8. Dr. Cave and Dr. Parkerd, being aware of the infufficiency of this evalion, do, with no greater probability, folve the difficulty, by supposing, that the citation in the Epistle respects not one particular prophecy, but many, concerning the stubbornness and infidelity of the Jews. But this is evidently a conjecture to serve an hypothesis. I conclude therefore, that feeing the Gospel of John was wrote long after Christ's ascension, this Epistle could not be written by Christ, and consequently is to be judged Apocryphal by Prop. X.

ARG. 4. It is no small evidence of the spuriousness of this Epistle under the name of Christ, that Christ is made therein to defer the curing of Abgarus, till after his ascension one of his Aposses should come and do it; for

1.) Christ always immediately cured those who made believing

applications here to him, as Abgarus is said to do.

2.) It would not be much satisfaction to Abgarus to be told of a cure to be wrought in an uncertain time to come, which consequently must shock his faith which he is supposed to have; and therefore Christ would not write after this manner, when he could with one word speaking have performed the cure, and so not only established, but increased his faith. This is to

Annot. in Euseb. l. 1. c. 13. p. 3.

Spicileg. Patr. tom, I. p. 322.

Histor. Literar. in Christo, Nature, &c. Preface, p. 37.

make Christ act not only different from what he usually did, but contrary to the designs of his kingdom and mission, and therefore Apocryphal by Prop. VIII.

ARG. 5. The account of our Saviour's ascension in the Epistle seems to be a further proof of its spuriousness. It is there twice mentioned in very plain terms; but in the whole history of the Gospels we do not find above one or two, and those very obscure intimations of this event before our Saviour's resurrection. There follows therefore one or other of these absurdities hereupon, viz. either that Abgarus was more acquainted with this dostrine than Christ's constant Apostles and companions were, or else, that Christ was willing he should be so; or if not, that he wrote to him that which he could not possibly understand; each of which being contradictions to known sact, prove the Epistle to be Apocryphal by Prop. VIII.

CHAP. III.

Other Arguments against Abgarus's Epistle to Christ, and the whole History, viz. The Improbability of a Heathen Prince's acknowledging Christ's Divinity. A Contradiction in it. Several Improbabilities. The Article of Christ's Descent into Hell, mentioned in this History, not known till several Centuries after Christ.

THE preceding arguments feem evidently to conclude against the Epistle; the first of them indeed concludes equally against the Epistle and the whole history; and by a just consequence, whatever proves against the one, will prove against the other, the truth of both depending upon the same evidence. But it may not be amiss to add a few distinct arguments also against the genuineness of the Epistle of Abgarus to Christ, and the whole history. As

1. It is exceedingly improbable, that a Heathen prince should so readily acknowledge the divinity of our Saviour, as Abgarus

garus is made to do in his letter. Mr. Le Clerc's a remark on this matter feems very just, as to the Greek words or and it is so with a single of the other way of expressing being peculiar to those who believed in one God. Prop. VIII.

2. There feems to me in this Epistle a contradiction so manifest, as to demonstrate its spuriousness. In the beginning of the Epistle Abgarus is made to confess his faith in Christ as God, or as the Son of God; in the latter end he invites Christ to dwell with him in his city, because of the malice of the Jews, who intended him mischief. This, I say, is a plain contradiction; for had he really thought him God, he must certainly think him possessed of Almighty power, and confequently to be in no need of the protection of his city. This feems to me as clear demonstration, as subjects of this fort are capable of receiving; nor am I fensible of any objection that can be made, unless it be that Peter, who had confessed him to be the Son of God, Matt. xvi. 16. yet when he came to be apprehended, thought it necessary to interpose with human force to attempt his rescue, Matt. xxvi. 51. compared with John xviii. 10. To which it is easy to answer, that whatever opinion Peter, or indeed any of the Apostles, had of Christ before this time, they feem now to have changed it, and by the prospects of his danger and death to have grown cool in their opinion of his Almighty power, else they would never all have forfaken him at his crucifixion as they did. But nothing of this can be supposed in the case of Abgarus, who cannot be imagined to have altered his fentiments in the interval of writing so short an Epistle. Prop. VII.

3. Mr. Du Pin thinks it very improbable, that Abgarus

argument.
History of the Canon, Vol. II.
c. 6. §. 1.

^{§. 13.} where he well answers the only important objection that can be raised against the force of this

should at once offer half his kingdom to a person who was a stranger to him.

4. It looks not a little fabulous, that upon Thaddæus's appearing before the king, he should see somewhat extraordinary in his countenance, which none of the company else could perceive. Eusebius calls it ὅραμα μέγα, a great vision: Valesius renders it divinum nescio quid, some divine appearance. Prop. IX.

5. The account in the history, that Abgarus designed to make war upon the Jews for crucifying Christ, seems very unlikely; because it is plain he was prince only of a small mean city, and that at a wast distance from Judea, viz. in Arabia, and therefore could never be so extravagant as to imagine himself able to destroy so powerful a nation as the Jews then were, Prop. VIII, IX.

6. The account in the history, that Thaddaus promised Abgarus that he would preach to him and his people concerning the heads of the Christian religion, proves the whole much later than it pretends to be, because he is there made to say, that he would preach to them how Christ navien sig rovadne, wai dioxios Poayuor tar it aiwio un oxiodirta nai arism, descended into hell, and divided the partition which was never divided before. But this every one knows was a phraseology, or doctrine, not known in the Church in the Apostles' days, nor till a long time after; and though it be an article in that called The Apostles' Creed, yet it was not in the antient Creeds in the three first centuries; and to use Bishop Pearson's words on this article; " The first place we find it used in was in the Church " of Aquileia, and the time we are fure it was used in the " Creed of that Church, was less (and but little less) than 400 years after Christ. It is not to be found in the rules " of faith delivered by Irenæus a, by Origen b, by Tertullian . It is not expressed in those Creeds which were " made by the Councils as larger explications of the Apostles' " Creed; not in the Nicene, or Constantinopolitan; not in

has that the books test and

^{*} Lib. z. c. 2.

Lib. de Princip. in Procem.

Advers. Praxeam. c. 2. De

Virgin. veland. c. 1.—De Przścript. advers. Hæres. c. 13.

" those of Ephesus, or Chalcedon; not in those confessions " made at Sardica, Antioch, Seleucia, Sirmium, &c. It is 4 not mentioned in feveral confessions of faith delivered by of particular persons; not in that of Eusebius Cæsariensis, " prefented to the Council of Nice "; not in that of Marcel-" lus, Bishop of Ancyra, delivered to Pope Juliust; not in " that of Arius and Euzoius, presented to Constantine; not " in that of Acacius, Bishop of Cæsarea, delivered in the sy-" nod of Seleucia ; not in that of Euftathius, Theophilus, " and Sylvanus, fent to Liberius": there is no mention of it " in the Creed of St. Basil ; in the Creed of Eniphanius s, " Gelasius, Damasus, Macarius, &c. It is not in the Creed " expounded by St. Cyril, though fome have produced that " Creed to prove it. It is not in the Creed expounded by " St. Augustine ; not in that other , attributed to St. Au-" gustine in another place; not in that expounded by Maxi-" mus Taurinensis; nor that so often interpreted by Petrus 4 Chryfologus; nor in that of the Church of Antioch, deliwered by Caffianus '; neither is it to be feen in the MS. " Creeds fet forth by the learned Archbishop of Armagh. It " is affirmed by Ruffin, that in his time it was neither in the "Roman, nor the Oriental Creeds!." Thus far Bishop Pearlon. The certainty of all which may be eafily perceived by any one, who will be at the pains to fearch into these antient books, or but cast his eve upon that collection which the prefent Lord Chief-Juffice, Sir Peter King, has made of all the Creeds within the three first centuries ". This article therefore, concerning the descent of Christ into bell, cannot be supposed to be one of those concerning which Thaddseus is faid in this hillory to have preached at Edelfa, and therefore the words xarlen sig ros adns, i. c. be descended into bell, could

another place

^{*} Socrat. l. 1. c. 19. Ibide Liz. c. 40.00 dans

Ibid. h. 4. c. shadeled line of

CA FOR AS

In Anchorat. c. 120. h De Fide et Symbolo.

VOL. II.

Theodoret. 1, 1, 1c. a. De Symbolo ad Catechumenos. Epiphan. Hæref. 72. De Incarnat. lib. 6.

¹ Expolit. in Symbol, Apost.

and his character in Funer. 2 della-

not be the language of this Apostle, but of some person long after his time; whence it most undeniably follows, that this whole hiftory in the Edessene archives is spurious and Apocryphal. Prop. X. Capitalan - apide la trema l'Indiane

CHAP. IV.

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The main Objection against the preceding Proof answered, taken from the Credit of Eusebius. A Charafter of that Historian. A Conjecture that this History is an Interpolation into the Works of Eusebius. Several Arguments to support this Conjesture. A Fragment concerning Christ's Pisture which he fent to Abgarus, taken out of the Orthodoxographa. The Story of the Picture common among the Writers of the fixth and following Centuries. A Digression out of Monsieur Durant concerning feveral Pictures of Christ, made in his Lifethe time and A Town of the last the best hard have been been de-

THE most considerable, and indeed only objection that can be made against the foregoing proof, is the credit of Eusebius, who relates the story, and is so universally reputed an historian of the most accurate judgment and perfect fincerity. To which I answer, either,

1. That Eusebius was in this matter too credulous, and betrayed too easily into the belief of that, which, if he had more carefully examined, he would have as eafily rejected. This has been a fault often charged upon this learned writer of Christian antiquities. No one, says Scaliger a, has contributed more to the Christian history, and no one is guilty of more mistakes. And in another place b, If a person's learning is to be judged of by his reading, nobody can deny Eusebius the charac-

in Symbol. Apoll.

^{*} Elench. Trihær. c. 29204 -

and his character in Father Maimbourg's History of Arianism, in

French, tom. i. l. 1. p. 32, &c. In Chronic Euseb. p. 8. See and Valefius's Life of Eusebius, a particular account of Eusebius prefixed to his Ecclefiaftical Hif-P 173 Fode et Symbolice.

ter of a learned man; but if he is to be esteemed learned, who has shewn judgment, together with his reading, Eusebius is not fuch. It is certain, notwithstanding all that can be said for him, there are too many instances in his works both of partiality and credulity, to fay no worfe, befides that he frequently trusts too much to his memory. I shall omit instances of this fort, being much more willing they should be observed by others, than enlarged on by me. In the main he is certainly a good historian; and though there be several mistakes in his works, yet there feems to me none more considerable than this which we are now upon, if indeed it was really his; for,

2. I offer it as a probable conjecture, that this chapter in the works of Eusebius, containing these two Epistles, viz. the Letter of Abgarus to Christ, and his Reply, with the subsequent history of Thaddaus at Edessa, was not really written by Eusebius, but foisted into his works, and an interpolation not made till the latter end of the fourth, or perhaps the fifth century. I am apprehensive a conjecture of this fort will feem furprising, but I hope not improbable to those, who will impartially con-

fider the following remarks, viz.

1.) That the article of the descent of Christ into hell has been proved not only to have been an invention after the Apofles' time, but even after the time of Eusebius. For this I refer the reader to the proof just now brought of this matter out of Bishop Pearson and Sir Peter King; no mention at all being made of it till the latter end of the fourth century, in Ruffin's Exposition, whereas Eusebius lived in the beginning of it. It follows therefore, that unless Eusebius could speak of these things or doctrines not yet known in his time, that this history was interpolated or inserted into his works after That which mightily strengthens this argument is, that neither in the Nicene Creed, which was fettled and approved by Eusebius, as well as the other Bishops there; nor even in that which Eusebius himself tendered to them for their approbation, is there any the least intimation of this article a;

See them both at large in Scultet. Medull. Patr. d. Concil. Niceno, p. 405, &c. fo

fo that it is evident, that Eusebins being ignorant of it, it was foisted into his works.

2.) That this history is an interpolation into Eusebius, feems evident by confidering the context and feries of the hiftory preceding. In order to which I observe, that the design of the first book, of which this is the last chapter, is to treat concerning Christ and things relating to his time; and having in the preceding chapter just mentioned our Saviour's Apostles, he proposes to defer the consideration of them and their actions after Christ's ascension; which is accordingly the main subject of the fecond book. Now I say, for Eufebius here to bring in the flory of Thaddæus, which was after Christ's ascension, is to contradict himself, and break in upon his own delign and order of history, which he proposed; wherefore I conclude this an interpolation, and the rather, because Eusebius expressly says, in the beginning of the second book, that he had only related those things which concerned the history of our Saviour, and the choice or nomination of his Apostles, in the first book; but now, fays he, I proceed to those things which happened after his ascension. But how is it possible he could have faid this, if he had just before been writing concerning the acts of Thaddaeus at Edeffa, which were after Christ's ascension? Nor can it be objected, that Eusebius relates the history of Thaddaeus there, because it was connected with the history of the intercourse between Christ and Abgarus, seeing it is evident that the history of Christ and Abgarus was introduced on account of the history of Thaddaus, and not the history of Thaddaus on account of the history of Christ. It is therefore evident all this chapter must be an interpolation; to confirm which yet further I observe,

3. That Eufebius does, in the next book, viz. c. 1. when he is relating what happened to, and was done by, the Apofiles after our Saviour's ascension, relate this history in short, but without any, so much as one, of those circumstances, by which I have above proved the history to be spurious and supposititious. Now this would have been perfectly needless, if it be supposed that he had a few lines before wrote the same

history,

history, and such a repetition as I may safely challenge any one to shew in an historian of any value. It is true indeed, he is made to refer to the former place; but this was necessary to be interpolated upon the supposition of the former being so.

4. Such interpolations have very frequently been made into the writings of the Fathers. Mr. Daillé a has made a large collection of instances to this purpose; I shall only mention one or two in the books of Eusebius: for instance, such I take that to be (Hist. Eccl. lib. 3. cap. 36.), where Papias is applauded as μάλισα λογιώτατ καὶ της γραφης είδημων, i. e. a person of eminent judgment and discretion, and knowledge in the Scriptures; and yet a few pages after he fays, he was opodow oungos tor ver, a person of an exceeding low and mean genius; which being a direct contradiction to the foregoing (but his just character) proves the former to be an insertion or note of some careless reader. This is confirmed, in that Ruffin did not read it in his copies, as appears by his Latin Version, which wants it; as also that it is not to be found in the best and most antient manuscript copies of Eusebius, which Valefius o collated, viz. that which he calls The Medican; that of Cardinal Mazarine and Fuketius. In like manner in some copies of Eusebius's Chronicon he is made to say, that the fast of Lent was instituted by Telesphorus, and the observation of the Lord's Day by Pius, both Bishops of Rome c.

5. It was more easy for such an interpolation to be made,

because it was the end of a book.

Upon the whole, that which feems clear is, that the Epiffles and history are spurious, and that Eusebius in some measure too easily believed the report concerning them, though the large account of them in his first book be a plain corruption of some writer after his time, and an addition to the history, as it is certain there were many such things in succeeding ages: some of them I have above mentioned out of Procopius, Euagrius, and Cedrenus, and shall now conclude this whole matter with a fragment which I find published by Jacob Gry-

Annot. in Euf. ad h. l.

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a Right Ufe of the Fathers, ch. 4.

næus, among his Orthodoxographa, Vol. I. p. 90, 91, and a few remarks on the subject of it.

Περὶ Αὐγάρου τῶν Ἐδεσσηνῶν Βασιλέως καὶ τῆς εἰκόνος Χρίςου.

Déperai de xai ris isopia, ws ό Κύρι , Αυγάρε τε της Εδεσσηνών πόλεως βασιλεύοντο, ζωγράφον ἀπος ειλαντο την τε Κυρίε όμοιογραφήσαι בואטים, שח שנישלפינש הש בשלם ביונים γράφε, δια την αποςίλθεσαν τε προσώπε λαμπρότητα, αὐτὸς ἱμάτιον τῷ οἰκείῳ ωροσώπω τῷ θέιω καὶ ζωοποιῷ ἐπιθεὶς, ἐναπεμάξατο τῷ ἰματίω τὸ έαυτε απεικόνισμα, καὶ ούτως ἀπέςκλε τέτο ωοθεντι τῷ Αὐγάρω. "Οτι δὶ καὶ ωλείςα οι Απόςολοι αγράφως σαραδεδώκασι, γράφει Παῦ-Αρα έν αδελφοί, σήκετε καί κρατείτε τὰς ωαραδόσεις ήμῶν, ας εδιδάχθητε, είτε δια λόγε, είτε δια έπιςολής ήμων. Καί wpos Kopindius 'Emaina de ύμας, άδελφοί, ότι πάντα με pépungge xai xadas wapéδωκα ύμιν, τας παραδόσεις MATEXETE.

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Concerning Abgarus, king of the Edessenes, and concerning the image or picture of Christ.

There is also a certain history, that when Abgarus, king of the city of the Edeffenes, fent a limner to draw the picture of our Saviour, the limner was not able to do it, by reason of the shining brightness of his countenance, but that our Saviour took a cloth, and laying it upon his godlike and enlivening (lifegiving) face, he wiped off his face, and impressed on the cloth his own picture, and then fent it according to the defire of Abgarus. Now that the Apostles did deliver several histories which are not written, Paul the Apostle of the Gentiles has wrote, faying (2 Theff. ii. 5.) Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our Epifile; and in his Epifile to the Corinthians (I Cor. xi. 2.), I praise you, brethren, that ye remember me in all things, and keep the ordinances (traditions) as I delivered them to you.

Joannes

Joannes Jacobus Grynæus, who has published this fragment, supposes it probable, that it was taken out of some accounts which were among the Christians in Syria, concerning Christ and Abgarus a, and calls the author Anonymus quidam: but though he feems not to have known it, it is taken out of a writer of the eighth century, viz. Joannes Damascenus, lib. 4. de Fide Orthodoxa, c. 17. And the history was very commonly to be met with in the writers of the fixth, feventh, and following centuries. Euagrius b, out of Procopius, calls this image Secrevator, not made by the hands of men, but God; and relates a surprising miracle wrought by it; viz. " That when Chofroes besieged Edessa (of which Abgarus was king), and the belieged found all methods of relief inef-" fectual, they brought this picture forth, which being sprin-"kled with water, they sprinkled also some of it upon a vast " bulwark, which the besiegers had raised against the walls, " whereupon it was confumed; and though Chofroes turned " a channel of water into it, the water itself burnt like oil or brimstone." Darius Comes, in an Epistle to St. Austin c, relates, that when our Saviour fent his letter to Abgarus, he at the same time gave him affurance, that his city should never be taken by any enemy. To which Procopius adds d, that the people of Edessa say, these were the last words of Christ's letter to Abgarus, and that they were wont to fix the letter upon their gates, as a bulwark against besiegers; although, if we may credit Joannes Xiphilinus out of Dio Cassius, Edessa was taken by Lucius, who was fent thither by Trajan ; and Dr. Grabe f has proved out of the Alexandrian Chronicle, that it was also taken by the Persians in the time of the Roman Emperor Phocas, who was proclaimed about the year of Christ DCX. But notwithstanding this, the story of Christ's picture wiped off his face, impressed on the cloth, and sent by him to Abgarus, is related in the Second Council of Nice, called by the

Præfat. in Orthodoxographa.

b Hift. Ecclef. 1. 4. c. 26.

Epist. 263.
Vid. eus verba apud Grab.

Si icileg. Patr. t. 1. p. 3 & 313.

Vid. Fab. Cod. Apocr. t. 3.

p. 516. Lib. cit. p. 326.

Greeks the Seventh General Synoda, by Gregory II. h Adrian I. Zonaras, Constantinus Porphyrogenita, Nicephorus, and many others c. The later writers among the Papists have wrote much upon the subject, and I shall not think it a very criminal digression to give the reader the following abstract out of their celebrated Monsieur Durant d. Writers, says he, of the best authority have informed us, that there were four several pictures of our Saviour made during his life on earth.

"The first is, that which Christ himself sent to Abgarus, hing of Edessa, concerning which there is more full evi-

" dence, viz. Procopius cited by Euagrius (lib. 4. cap. 26.)

" the feventh Synod (Act 5.) which cites Euagrius, and adds

" these words of Leo: I went to Edessa, and saw the venerable

" image of Christ there, which was not made with hands, wor" shipped and adored by the people: It is mentioned by Pope

d Adrian I. (ad Carol. Magn. c. 18.) and Damascene (1. 4.)

" de Orthodox. Fid. c. 17. & Orat. 1. de Imag. confirm.)

" Constantinus Porphyrogenita has said much of it in an ora-

" tion before the emperors, clergy, and people (N. B. There

" is a whole treatife of his on the subject published by Combefisius

" in Greek and Latin, among his Origines Constantinopolitana;

" p. 75, intitled, Narratio de Imagine Christi ab ipso Serva-

" tore ad Abgarum Edessæ regem misså, et ab Edessa Con-

" frantinopolin deportatâ anno DCCCCXLIV.") spoken of

" by Nicephorus, Zonaras, &c.

"The second picture of Christ was stamped or impressed upon the napkin or handkerchief of Veronica; for when Christ was

" led to his crucifixion, Veronica, who followed Christ, put

" a handkerchief to his face, on which Christ impressed his

a nandkerchief to his face, on which Christ imprehed his

" picture. This is testified by Methodius, Bishop of Tyre,

"Constantinus Porphyrogenita, &c.

" The third is that mentioned by Eusebius, Hift. Eccl. 1. 7.

Vid. Caranz. Summ. Concil.

p. 512, &c.
Apud Cafaub. contr. Baron.
Annal. Exercit. xiii. ahm. 31. n.
58.

thol. Eccles. l. 1. c. 5.

d Ibid.

e See Dr. Cave's Histor. Liter. Vol. I. p. 577.

a c. 18. which was a statue of Christ erected by the woman whom he cured of the iffue of blood. The substance of the " account, as it is in Eusebius, is as follows: He calls it a " history worthy to be related, and says, the woman, whom our Saviour cured of the iffue of blood mentioned in our "Gospels, lived at Cæsarea Philippi, called by the Phœnici-" ans Paneas; that her house was in his time to be seen, and " feveral monuments of our Saviour's miracle wrought for " her; for near her house there was a brasen statue of the woman fixed on a pedeftal of stone, in the posture of a sup-" plicant, with bended knees, and her hands stretched out. "Opposite to it was the statue of a man made of the same metal, in a ftanding posture, with a decent cloak on, and Aretching forth his hand to the woman. At the feet of this " ftatue, and the very balis of the column, grew a certain un-" known herb, which growing up to the hem (of the garment), or brafs cloak, was a prefent remedy for all forts of distempers. This statue (they say) was like to Christ. It continued, fays Eusebius, till my time, and I went to that city, and faw it myfelf. He adds, that it is not to be " thought strange, that the Heathens should do this, since he " himself saw the pictures of Peter and Paul, and Christ him-" felf in his time 2." Thus far Eusebius. I return to Durant, who cites Sozomen and Caffiodorus, as mentioning this story; and fays, they add, " that Julian the apostate took down this statue, and placed his own in the room of it b.

a This ftory is mentioned in the fecond Council of Nice just now cited, Act. 4. and several of the antients. In the chronology of Malela, printed out of a manuscript in the Bodleian library at Oxford, there is a petition of this woman to Herod, setting forth her great cure, and her desire to erect this statue to the honour of Christ; Herod's permission or grant to her to do it; her erecting it, and its being afterwards translated into a Church. But there seems very little regard due to this fabulous writer, whose character see in Dr. Cave's Histor. Lite-

rar. Vol. I. p. 442.

b Sozomen fays farther, that when the apostate had erected his own statue in that place, a fire from heaven smote it, and took off the head and neck, and fixed it in the earth, as, says he, it continues to this day, looking black, as if it had been burnt with lightning; and though the Pagans tore in pieces the statue of Christ, the Christians collected the pieces, and placed them in the Church, where, says he, they are still kept. Hist. Eccl. 1. 5. C. 21.

" Theophylact

"Theophylact in Matth. ix. and Epiphanius (Sardin. Concil. 7. seu Nicæn. 2.) Nicephorus (l. 6. c. 15.) have also
mentioned it, and many others." To which I would add
an excellent writer of the fourth century, viz. Afterius, Bishop
of Amasæa, who says, the brasen statue, which the woman
erested, continued for a long time, for the conviction of those,
who durst to charge the Evangelists with falsehood; and would,
says he, have continued till our time, as an evidence at once of
Christ's miraculous power, and the woman's gratitude, if Maximinus, who was the Roman emperor before Constantine, and
an impious idolater, had not taken it away.

The next picture of Christ, which Durant mentions, is one which Nicodemus made a present of to Gamaliel, which continued for many ages among the Jews at Berytus, and was by them spit upon, smote with a reed, crucified and pierced with a spear, whence came forth blood and water, of which there is much in the tract of Athanasius, concerning the passion of the image of

our Lord Fefus Christ b.

After this the author mentions some pictures of Christ, which they have now; particularly one at Rome not made with hands: but of this whole matter I shall think it needless to say any more, referring the reader to Chemnitius, Exam. Concil. Trident. Part IV. p. 45, &c.

a See this in the eloquent homily of this Bishop upon Jairus and this woman, preserved by Photius, Biblioth. Cod. CCLXXII. p. 1507.

b This tract is undoubtedly spurious, and largely proved to be so

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by our countryman Robert Coke, Censur. quorund. veter. Script. p. 93, &c. and after him by Rivet. Critic. Sacr. 1. 3. c. 6. as also by Bellarmine himself, De Scriptor. Eccles. p. 100, &c.

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PART III.

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CHAP. V.

Another Lord's Prayer, different from that in the Gospels, taken out of Mr. Selden's Commentary on Eutychius, produced in Arabick and English. This proved Spurious by several Arguments.

FTER the Epiftle under our Saviour's name to Abgarus, I judged it would not be improper to infert here a prayer ascribed to our Saviour by the Mahometans, called by them, The Prayer of Jesus the Son of Mary. I am not able to make any large conjecture concerning its original, because I know no more of it than that Mr. Selden, who, I believe, is the only publisher of it a, faith, Descriptas penes me habeo singularum hebdomades dierum preces Mahumedanis formatas, quibus titulus est Preces Dierum. Atque bis subjunguntur formulæ precationum binæ, altera Abrahæ Patriarchæ tributa, altera Domino nostro Jesu Christo, welut Dominica altera; viz. " That "he had certain Arabick forms of prayer by him in manu-" script, which were composed by the Mahometans, and in-" titled, the Daily Prayers; to which there were annexed two " forms of prayer, one ascribed to the Patriarch Abraham, the et other to our Lord Jesus Christ, as though it were another " Lord's Prayer." For the fake of the curious in these studies, I have inferted it here in Arabick, with as just a translation as I was able to make of it.

Num. II. Mand aud. , said

To ten monthly and a pain from blobe I as not as one of

A PRAYER OF CHRIST.

دعا عبسي ابن مريم ا

علبهم السلامر كان يقول اللهم اني اصبحت لا استطبع

See his Commentary on Eutychius's Arabick Annals of Alexandria, p. 58.

دنع ما اكرة وما املك نفع ما ارجو واصبح الاجر ببد غبري واصبحت مرتهنا بعملي فلا فقير افقر مني الي عفوك يا كريم اللهم لا تشمت في عدوي ولا قسوبي صديقي ولا تجعل الدئبا اكبر همي ولا مبلغ علمي ولا تسلط علم من لا يرحمني برحبتك يا ارحم الرحمين به

The Prayer of Jesus the Son of Mary.

ATTER the Tollie under some Savience as as to All

Upon them be Peace. He faid,

"O GOD, I am not able to extirpate (or overcome) that which I abhor, nor have I attained to that good (or usefulness) which I desired, but others, and not I, have their reward in their hands. But my glory abideth in my work.
There is no one in more indigent (or miserable) circumfances than I am. O most high God, grant me pardon.
O God, suffer me not to be a reproach to mine enemy, nor
bring upon me the contempt of my friend: and let not my
piety be attended with (or occasion me) troubles. And let
not this world be my main delight (or what I aim principally at). And suffer not such a one to have his will (or
rule) over me, who will have no mercy upon me, for thy
mercy sake, O thou most merciful (who pitiest all those
that need mercy)."

This is, as far as I could make it, a just translation out of the Arabick; but because I am sensible of my ignorance in this language, and have ventured in some places to differ from Mr. Selden's translation, I judged it proper to give the reader his also in his own words, viz.

Precatio Jelu filii Mariæ.

SUPER quibus pax sit. Dixit, Deus, non passum depellere id quod aversor, nec adquisivi bonum illud quod spero. Et mercedem CHAP. V.

guiwallot

mercedem in manu habent alii præter me. Sed pignus eft, seu manet in opere meo (id est, ut puto, Opera mea velut pignus manent, necdum accepi id, cujus nomine oppignerata sunt) neque est quisquam pauper me pauperior. Indulgentiam tuam, o venerande. Deus, ne opprobrio mihi sinas esse inimicum meum, nec vilipendat me amicus meus. Neque ponas afflictionem meam in religione mea. Neque fac, ut mundus sit maximum studium meum, aut fassigium scientiæ meæ. Neque præsice mihi eum, qui non miserebitur mei, pro misericordia tua, o miserantissime miserescentium.

As I suppose no one at all acquainted with Christianity can believe this prayer genuine, and composed by our blessed Saviour, so I shall not spend much time about it: it is sufficient to prove it spurious,

I. That no one of the primitive writers of Christianity did receive, acknowledge, or so much as hear of this prayer. If we search them throughout, from the Apostles' time downwards, I may safely affirm we shall not find the least intimation or any footsteps of any such prayer, or indeed any prayer, known under the common name of The Lord's Prayer, besides that which we have in St. Matthew and St. Luke's Gospel. On the other hand,

II. It was a conftantly received opinion among the antients, that our Lord left nothing in writing behind him, but what his Apostles and the Evangelists wrote. This we find in Origen 2, Jerome b, Austin c, &c. So that it clearly follows from Prop. IV, V, VI, that this prayer is spurious. Besides,

III. The whole contexture of the prayer is disagreeable to, and inconsistent with, the character of our Saviour. To instance only in one or two things: the first sentence seems to me a manifest confession of sin; and if it be not borrowed from those words of St. Paul, Rom. vii. 15, 19. What I would, I

Contr. Celf. l. 1. p. 34-, Confenf. Evang. lib. 1. Comment. in Ezek. c. 44.

do not; but what I hate, that do I, &c. (which I am inclined to believe) is plainly of the same design and import with it. And accordingly one of the petitions is for pardon of fin, as I suppose the Arabick word sie is best translated (vid. Castell. Lexic. Polyglott. ad Voc. who renders it condonatio delicti) But how inconfiftent is this with the character of Christ! Had he made prayers for the pardon of his fins, how could he, as conscious of his being perfectly clear from all sin, have challenged his enemies to convince him of any one fin, as he does, John viii. 46? How could he have made that atonement and fatisfaction for fin, which the first principles of Christianity suppose he did? In a word, if these be the words of Christ, and part of any prayer of his, we must suppose all those affertions of his Apostles concerning him, that he was without fin, such as are found 2 Cor. v. 21. Hebr. iv. 15. 1 Pet. ii. 22. I John iii. 5. to be all gross imposture and falsehood. I conclude therefore, by Prop. H. Cor. II. and Prop. VIII. that this prayer is spurious, and of the same fort with those Apocryphal pieces, viz. The Gospel of the Nazarenes, and The Preaching of Peter and Paul; which, as they contained like intimations as this prayer, viz. that Christ was a sinner, I have by the same argument proved to be Apocryphal. See above, Part II. Ch. XXV. Numb. 15. p. 277. compared with Ch. XXIX. p. 301. and Ch. XXXIII. Numb. 7. p. 352. compared with Ch. XXXIV. p. 359.

I might eafily collect the same inference from the other petitions; but omitting this, I shall only observe, that the doxology or conclusion of the prayer is evidently of a fort different from any that were used either by our Saviour, or those of his time, and seems so like the conclusions of several chapters in the Alcoran, that as it appears by what is already said, that the prayer is a forgery, so it is very probable it was a forgery of the Mahometans, who, as appears from several parts of this work, forged no small number of histories and sayings of Jesus Christ. See the Appendix at the end of the first volume, and the Gospel of our Saviour's Infancy in this part.

The foregoing prayer being taken out of Mr. Selden's commentary on Eutychius, obliges me to give the reader the following

following account from the Dean of Norwich's Life of Mahomet, p. 271, 272. viz. "That these annals of Eutychius "were published at Oxford in Arabick and Latin by Dr. Po-"cock, A. D. 1656. at the charge of Mr. Selden, and this is " the meaning of these words in the title page, Johanne Seldeno Chorago; for he, who was the Choragus in the play, al-" ways was at the charges of exhibiting the scenes; and there-44 fore, Mr. Selden having borne the expences of that charge-" able edition, the most worthy and learned author acknow-" ledged it by those words in the title page; which several 46 having miftaken to the robbing him of the honour of his " work, as if Mr. Selden had begun the translation, and Dr. " Pocock had finished it, I cannot but do justice to that wor-"thy person now with God, as to clear this matter." But notwithstanding this, the commentary, out of which I have taken this prayer, is unquestionably Mr. Selden's; and in the title page of my edition, published 1642. (viz. fixteen years before that which Dr. Prideaux speaks of) I find it thus, Ex Arabico nunc primum typis edidit ac Versione et Commentariis auxit Foannes Seldenus.

CHAP. VI.

St. Paul's Epiftle to the Laodiceans. Owned as genuine by feveral learned Men. An Epiftle under this Title extant in the Beginning of the second Century. Marcion's Apostolicon. The Epistle now intitled, To the Ephesians, formerly intitled, To the Laodiceans, according to Tertullian. This credited by Grotius, Dr. Hammond, Dr. Whitby, Dr. Mill. Tertullian mistaken in this Matter.

THIS Epistle under the name of St. Paul to the Laodiceans, although it be apparently compiled out of the genuine and Canonical Epistles of that Apostle, requires a place in my collection; for besides that it passes under so splendid

and pompous a title, it has been highly effected by feveral learned men of the Church of Rome, and others: the famous Tefuits, Stapleton and Salmeron , among the reft, have contended for its genuineness and authority. The Quakers have printed a translation of it, and plead for it. I thought it therefore necessary to insert it here, and enquire into its original. There have been many editions of it, and Sixtus Senenfist mentions two manuscripts; the one in the Sorbonne library at Paris, which was a very old one, and the other at Paqua in Venice, in the library of Joannes a Viridario, which he transcribed and published, and from which I have taken the following copy. N. B. The texts of Scripture, which are placed in the third column, are placed to the intent that the reader may with more ease and at one view discover the imposture and forgery of the Epiftle.

Numb. III.

S. PAULI Epiftola ad Laodicenfes.

The Epiftle of St. Paul to the Laodiceans.

月1% 强程:

The places in St. Paul's genuine Epiftles, especially that to the Philippians, out of which this to the Laodiceans was compiled.

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Paulus Apostolus, non ab bominibus, neque per hominem, fed per Jesum Christum, fratribus qui eftis Laodicea.

Paul an Apostle, not of men, neither by man, but by Jesus Christ, to by Jesus Christ, &c. the brethren which. are at Laodicea.

Gal. i. I. Paul an Apostle, not of men, neither by man, but

2. Gratia vobis, et pax a Deo Patre

2. Grace be to you, and peace Grace be to you,

2. Galat. i. 3.

urrs Wolfel ander the pant among those called Mr. Pool's Annotations.

Apud Davenant in Col. iv. 16. Apud Walther. Offic. Bib-

Biblioth, Sand. lib. a. ad See Mr. Adamson Col. iv. 16. voc. Paulus. p. 87, 88.

et Domino nostro Fesu Christo.

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the fagger of the

18. Phil. i. 20,

er. Whether it be

from God the Father, and our Lord Jefus Chrift.

Ropply of the Holy

3. Gratias ago
Christo per omnem
orationem meam,
quod permanentes
estis et perseverantes in operibus bonis,
promissionem expectantes in die judicii.

4. Neque difturbent vos quorundam vaniloquia infimulantium veritatem, ut vos avertant a veritate Evangelii, quod a me prædicatur.

5. Et nunc faciet Deus, ut qui
funt ex me, perveniant ad perfectum
veritates Evangelii, fint deservientes, et benignitatem
operum facientes,
quæ funt salutis vitææternæ.

6. Et nunc palam funt vincula mea, quæ patior in Christo, in quibus lætor et gaudes. 3. I thank Christ in every prayer of mine, that ye continue and persevere in good works, looking for that which is promised in the day of judgment.

4. Let not the vain speeches of any trouble you, who pervert the truth, that they may draw you as side from the truth of the Gospel which I have preached.

5. And now may God grant, that my converts may attain to a perfect knowledge of the truth of the Gospel, be beneficent, and doing good works which accompany falvation.

6. And now my bonds, which I fuffer in Christ, are manifest, in which I rejoice and am glad.

and peace from God the Father and our Lord Jesus Christ. See the same also, Rom. i. 7. 1 Cor. i. 3. 2 Cor. i. 2. Eph. i. 2. Phil. i. 2. Col. i. 2. 1 Thess. i. 2. Thess. i. 2. Thess.

3. Phil. i. 3. I thank my God upon every remembrance of you, for your fellowship in the Gospel, from the first day until now, &c.

4. Galat. i. 7. There be some that trouble you, and would pervert the Gospel of Christ,

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rt. Est rain

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Leer, que operatur

arternam;

6. Phil. i. 13.
My bonds in Christ
are manifest.

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the market feets

- 7. Scio enim quod hoc mihi est ad salutem perpetuam, quod factum est orationibus vestris, administrante Spiritu Sancto.
- 8. Sive per vitam, five per mortem, est mihi vivere vita in Christo, et mori gaudium.
- 9. Et ipfe Dominus noster in nobis faciet misericordiam suam, ut eandem dilectionem habeatis et sitis unanimes.
- 10. Ergo, dilectissimi, ut audistis præsentiam Domini, ita sentite, et facite in timore; et erit vobis vita in æternum;
- 11. Est enim Deus, qui operatur in vobis;
- 12. Et facite fine peccato quæcunque facitis.
- 13. Et quod optimum est, dilectifsimi, gaudete in Domino Jesu Christo, et cavete omnes sordes in omni lucro.
- 14. Omnes petitiones vestræ sint palam apud Deum;

- 7. For I know that this shall turn to my salvation for ever, which shall be through your prayer, and the supply of the Holy Spirit.
- 8. Whether I live or die; (for) to me to live shall be a life to Christ, to die will be joy.
- And our Lord will grant us his mercy, that ye may have the fame love, and be likeminded.
- my beloved, as ye have heard of the coming of the Lord, so think and act in fear, and it shall be to you life eternal;
- God, who worketh
- 12. And do all things without fin.
- 13. And what is best, my beloved, rejoice in the Lord Jesus Christ, and avoid all filthy lucre.
- 14. Let all your requests be made known to God,

- 7. Phil. i. 19. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit.
- 8. Phil. i. 20, 21. Whether it be by life or death, for to me to live is Christ, to die is gain,
- 9. Phil. ii. 2. That ye be likeminded, having the fame love.

Nesne

- 10. Phil ii. 12. Wherefore, my beloved, as ye have always obeyed, &c. work out your salvation with fear;
- For it is God who worketh in you.
- 12. Phil. ii. 14. Do all things withoutmurmuring, &c. ver. 15. that ye may be blameless.
- 13. Phil. iii. 1. Finally, my brethren, rejoice in the Lord.
- 14. Phil. iv. 6. Let your requests

estote sirmi in sensu Christi.

15. Et quæ integra, et vera, et pudica, et casta, et justa, et amabilia sunt, facite. and be steady in the doctrine of Christ.

15. And whatfoever things are found, and true, and of good report, and chafte, and just, and lovely, these things do.

see I, have often thought it no

be made known unto God.

15. Philip. iv. 8. Whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, &c.

16. Phil. iv. 9. Those things which ye have both learned and received, and heard and seen,—do, and the God of peace shall be

with you.

17. Phil. iv. 22.
All the faints falute

18. Gal. vi. 18. The grace of our Lord Jesus he with your spirit. Amen.

19 Col. iv. 16.
And when this Epiftle is read amongft you, cause
that it be read also
in the Church of
the Laodiceans, and
that ye likewise
read the Epistle
from Laodicea.

16. Et quæ audiistis et accepistis, in corde retinete, et erit vobis pax.

16. Those things which ye have heard, and received, think on these things, and peace shall be with you.

17. Salutant vos omnes sancti.

18. Gratia Domini nostri Jesu Christi cum Spiritu vestro. Amen. 19. Hanc facite

19. Hanc facite legi Colossensibus, et eam, quæ est Colossensium, vobis. 17. All the faints falute you.

18. The grace of our Lord Jefus Christ be with your foirit.

fpirit. Amen.

19. Cause this Epistle to be read to the Colossians, and the Epistle of the Colossians to be read among you.

The perplexing difficulties, in which we are continually involved in our fearches after truth, proceed from no cause more general than the great variety of opinions, and multiplicity of other men's sentiments, which we are obliged to meet with. Hence it inevitably happens, that subjects, in themselves easy and intelligible, become intricate and obscure; and

that which a person by his own genius and endeavour would in a short time discover, he cannot, without the utmost caution and application, if at all, come to the knowledge of. Men, who are called learned, either by some particular prejudices, some confusedness of ideas, and principally a certain inceffant inclination to lengthen out their volumes, do as it were cast a veil over the truth, which themselves are about to establish, and leave the subject attended with more difficulties than they found it; whence I have often thought it no small advantage to a question (or to him that is to manage it) that it has escaped the busy and confounding hands and heads of criticks, commentators, &c. Such an introduction forces itself from me, when I consider, that, in order to manage this plain Subject, I have been obliged to read the tedious pages of so many learned men, on a matter which, had they not made them, would have had few intricacies attending it. On the Epifle of the Laodiceans, I find differing in some respects almost every one from the other; Erasmus, Sixtus Senensis, Bellarmin c, Calvin d, Beza c, Drusius f, Whitaker g, Waltherus . Episcopius i, Pamelius k, Lightfoot 1, Knatchbull m, Adams ", Father Simon , Du Pin P, Grotius 9, Dr. Hammond', Spanheim', Turretin', the present Archbishop of Canterbury , Dr. Cave , Fabritius , Dr. Whitby , Dr. Mill a, Le Clerc b, &c. But, as far as I can, to avoid both

Annot. in Col. iv. 16.

Bibl. Sanct. 1. 2. in Paulo,

P. 88. Apud Whitaker. loc. jam ci-

^{9 4} In Col. iv. 16.

Annot. in loc. eund.

E Controvers. de Serip. Quæst.' 1. c. 16. et Quæft. 6. c. 9.

h Officin. Biblic. §. 1401, &c.

Responf. ad Dilemmat. Pontif. X. par. 4. p. 163, &c.

Annot. in Tertull. advers. Marcion. l. 5. c. 17. p. 588.

Harmony of the New Test.

p. 137, et 153.

m Notes on Col. iv. 16.

Annot on the place.

o Critic. Hiftor, of New Teft. Par. I. c. 15.

P Hift. of Can. vol. 2. c. 2. 5. 8.

In foc. cit. Epift. ad Coloff.

In loc. cit.

Biftor. Chrift. Secul. I. p. 580.

Inftit. Theol. loc. 2. qu. 7. " Preliminary Discourse to his Translation of the Apostolick Fa-

thers, ch. 9. §. 12, &c.

* Hift. Liter. vol. 1. p. 7.

* Cod. Apocr. Nov. Testam.

t. 2. p. 853, &c.

Prolegom. in Nov. Testam. \$. 74, &c.

Histor. Eccles. p. 422, &c.

confusion and prolixity, I shall offer the reader the substance of my observations, as clearly as I am able, in the following Propositions.

I. In the beginning of the second century there was a certain Epifle extant, intitled, The Epifle of Paul to the Laodiceans. This is evident, because such an Epistle was received by Marcion, who lived in that time; for he was cotemporary with Polycarp a, who conversed with the Apostles, and many others, who had feen Christ b; and consequently he (Marcion) must live near St. Paul's time. This Marcion made use of an Epistle under the name of Paul to the Laodiceans; to confirm which I observe, that Heretick, who was a notorious corrupter of the facred Writings, had, besides his mutilated and interpolated Gospel, another book, which he and his followers intitled. The 'Awosonino's Apastolicon c, and in which he comprehended ten only of St. Paul's Epiftles out of the fourteen which are now received, and then altered and accommodated them to his own fentiments and notions. These (according to Epiphanius) were the Epistle to the Galatians, the two to the Corinthians, to the Romans, the two to the Theffalonians, to the Coloffians, to Philemon, to the Philippians, "Exe of xal The αρός Λαοδικίας λεγομίνης μέρη, i.e. he takes in also some part of that which is called, The Epistle to the Laodiceans. Epiphanius, who had read both Marcion's Evangelium and Apostolicon (as himself says d), producing the instances of that Heretick's corruptions and interpolations in the Epistles which he pretended to receive, flyles that to the Laodiceans the eleventhe, and in the introduction to his Scholia, or criticism upon the Apostolicon f, he enumerates the Epistles received by Marcion, and having first placed that to the Romans, Ephesians, Colossians, next reckons that to the Laodiceans, and then the other Epiftles; where I observe, by the way, a most notorious error in

λαδών, τό τε σας αὐτῶν λεγόμενον Εὐαγγέλιον, καὶ Αποςολικόν καλέμενον σαρ αὐτῷ ἐξανθισάμενος καὶ ἀναλεξάμενος, &c. §. 10. p. 310.

^a Iren. adv. Hæref. l. 3. c. 3. b Ibid.

c Epiphan. Hæref. 42. §. 9, & 10. p. 309, & 310.

α Αύτὰς δη τὰς τε σερομενικο Βίδλυς, ας κέκτηται μετὰ χείζας

e P. 319. f P. 321.

our present copies of Epiphanius; for whereas in all the places cited, nay, and even in this very place, that Father expressly says, that Marcion received only the ten forementioned Epistles of St. Paul into his Apostolicon; yet here in the very next words he is made to receive all the fourteen, viz, the two Epistles to Timothy, Titus, and the Hebrews are also enumerated in his Apostolicon. This is a contradiction so manifest, that Epiphanius cannot possibly be supposed guilty of it, and seems only to have happened through the blunder of some careless transcriber, who, when he had wrote the first ten Epistles and that of the Laodiceans, added the others, as he thought, to make the catalogue of the Apostle's Epistles complete. But to return, it is evident there was in the time of Marcion, or in the beginning of the second century, an Epistle under the name of Paul to the Laodiceans.

I know indeed that there is in Tertullian an account of this matter very different from this of Epiphanius, viz. " That " Marcion and his followers called that the Epiftle to the Laa odiceans, which was the Epistle to the Ephesians: that epiof file, fays he a, we are affured, by the true testimony of the " Church, was fent to the Ephesians, and not to the Laodiceans; though Marcion has taken upon him falfely to prefix that title to it, pretending therein to have made some notable discowery: and in the same book elsewhere b. I shall say nothing " now of that other Epistle, which we have inscribed to the " Ephesians, but the Hereticks entitle it to the Laodiceans." This, I fay, is a very different account of the matter from that of Epiphanius: this supposes the Epistle to the Ephesians and Laodiceans to have been one and the same Epistle, only under different titles: the other supposes them to have been two different and distinct ones: several learned men have subscribed to the opinion of Tertullian. Grotius, Dr. Hammond d. and Dr. Whitby , believe the present Epifle to the Ephesians

adverf. Marcion. c. 17. in initio.

^a Ecclesiæ quidem veritate epistolam istam ad Ephesios habemus emissam, non ad Laodicenos, sed Marcion ei titulum aliquando interpolare gestiit, quasi et in isto diligentissimus explorator. Lib. v.

b Ibid. c. 11. p. 570.

Prolegom. in Epift. ad Ephef.
Annot. on Col. iv. 16.

Annot. on the fame place.

was formerly intitled to the Laodiceans; and Dr. Mill would persuade us a, that Paul himself directed it to the Laodiceans, and that the present title to the Ephesians is corrupt and false. This I shall have more occasion to examine hereaster: in the mean time shall only observe, that Epiphanius seems in this matter worthy of more credit than Tertullian, because it is certain Epiphanius saw and read the Apostolicon of Marcion; in which he says there were these two different Epistles; whereas it does not appear that Tertullian ever did, and therefore as it was easy for the latter to be imposed upon in this case, so it was impossible the former should.

CHAP. VII.

St. Paul wrote no Epistle to the Laodiceans. The Occasion of the Forgery taken from Col. iv. 16. Various Opinions upon that Text. The Opinion of Sir Norton Knatchbull, Le Clerc, and the Popish Writers, viz. That the Words relate to some lost Epistle, refuted. The Opinion of Grotius, Dr. Hammond, Dr. Whithy, and Dr. Mill, viz. that the Epistle to the Laodiceans and Ephesians was the same, refuted.

II. ST. Paul did not write any Epistle to the Laodiceans; but that which gave occasion to the forgery of an Epistle under that title, was these words of Paul, Col. iv. 16. And when this Epistle is read among you, cause that it be read also in the Church of the Laodiceans, and that ye likewise read the Epistle from Laodicea. The seeming ambiguity of the last words, and that in handlesses in Laodicea, has occasioned much controversy, and requires therefore a discussion here. For some therein have understood St. Paul, as speaking of an Epistle, written by him to the Church of Laodicea, which he advises the Colossians to procure from thence, and read publickly

Prolegom. in Nov. Test. §. 73, 74, &c.

in their Church, as well as to transmit the Epistle which he wrote to them, to be publickly read at Laodicea, That several of the antients thus explained The in Acodinaias, is plain from Chryfostom a; and Theodoret b, who expressly writes against this exposition: Some, says he, imagine Paul to have wrote an Epistle to the Landiceans, and accordingly produce a certain forged Epistle (so intitled): but the holy Apostle does not say The webs Acodinias, the Epiftle to the Laodiceans, but The in Acodireias, the Epifile from the Landiceans; for they had wrote to him on fome occasion. The old Latin Vulgate translation is thought by several to favour this interpretation, et ea, or (as it is in Pope Clement the Eighth, and the Louvain edition c) eam quæ Laodicensium est. Thus the Popish writers have generally understood this Version, and concluded from hence, that St. Paul means here an Epistle which he sent to the Laodiceans. It is certain, fays Bellarmined, from the New Testament, that Paul's Epistle to the Landiceans is now lost, for he mentions it Col. iv. 16. But it is not fo strange that the Popish writers should fall into this mistake, who take the corrupt translation of the Vulgate for their infallible guide; though indeed even that does not necessarily favour their interpretation, feeing we may render eam quæ Laodicensium est, the Epiftle of the Laodiceans, meaning an Epiftle written by them, as well or better than the Epifle to the Laodiceans. What feems more strange is, that some Protestants, who regard the original Greek above any translation, should suppose the Apostle in these words to have referred to any Epistle wrote by himself to the Church of Laodicea, which yet I observe they have, though they do not agree as to the same Epistle; for

1. Some have thought the Apostle refers to some Epistle of his to the Laodiceans, which is now loft. Thus Sir Norton Knatchbull; The words mean, fays he, an Epistle which was written

loff. apud Sim. Critic. Hiftor. N. T. Par. 1. c. 15. p. 137.

In Loc. apud eund. c Vid. Jamesii Bellum Papale ad loc. p. 112.

Homil. 12. in Epift. ad Co- d Apud Whitaker Controvers. de Script. I. Quæst. VI. c. 9. scil. lib. iv. de Verb. Dei, c. 4. Vid. Walther. Offic. Biblic. §. 1402.

e Annot. in loc.

from the Apostle to the Landiceans, which, why or how it is lost, as that other to the Corinthians, and another to the Epbehans. as also other books of Scripture, is known to God alone: for the phrase is frequent, as, Twis Two in The Euraywyns, some of the Synagogue; of in wisews, the faithful; of in the Eroas, the Stoicks: ανέμοι έκ νυκτών χαλεποί, the night-winds are grievous. So Mr. Le Clerc in his French Version and Notes a The in Acodinicas, " Celle qui doit venir de Laodicée; ce qui suppose que S. "Paul avoit écrit à ceux de Laodicée, & leur avoit donné " ordre de faire part de sa Lettre à ceux de Colosse; i. e. The words suppose that St. Paul bad wrote to the Church of Laodicea, and bad given them orders to communicate part of their Epistle to the Colossians. And in another place b, the same author, citing these words of the Apostle's, adds, "Videtur etiam " Paulum Epistolam ad Laodicenses scripsisse, quæ intercide-" rit, &c." i. e. St. Paul feems (by these words) to intimate, that he had wrote an Epistle to the Laodiceans, which is now lost; and the loss of this gave afterwards occasion of forging an Epistle under his name. But how improbable this is, I shall thew presently.

2. Others suppose the Apostle to have referred, in these words, to an Epistle written by him, but not one that is lost, but one now extant; viz. the Epistle to the Ephesians. This opinion was first started by Grotius , who, to support it, changes the true reading The in Acodesias, and would have us read only The Acodinicas, i. e. not the Epistle from Laodicea, but the Epistle of the Landiceans. The annotations of this learned critick are generally esteemed above all others by our English Divines; and accordingly Dr. Hammond 4, who has transcribed or translated a great part of Grotius's notes into his Annotations on the New Testament, Dr. Whitby e, who has notoriously transcribed from both, and Dr. Mill f, have followed him in this opinion sample of notified on abundant

a In loc.
b Hiffor. Ecclef. ad Annum

LXII. §. 10. p. 422.
c In Titul. Epist. ad Ephes. & in hunc locum.

In Coloff. iv. 16.

e In eund. loc.

f Prolegom. in Nov. Testam.

^{§. 74, &}amp;c. 8 Father Simon also is of this opinion. Crit. Hift. Nov. Teft. par. r. c. 15. p. 137.

But no one has faid so much for it as the present Archbishop of Canterbury, in his Preliminary Discourse to his Translation of the Apostolick Fathers, Chap. IX. §. 12, 13, 14, 15. But that this opinion also is improbable, will presently

appear from what follows; for,

1.) Had the Apostle intended here any Epistle wrote to Laodicea, he could not, with any tolerable propriety of speech, have expressed himself as he does; he must, as the Greek Scholiasts say, rather have wrote ωρὸς Λαοδικίας, οτ Λαοδικίαν, than ἐκ Λαοδικίας, i. e. he would have said, the Epistle to Laodicea, and not the Epistle from the Laodiceans.

2.) Had he meant any Epistle of his writing, it cannot be thought but he would have called it his Epistle. How improbable is it, that when he was speaking of an Epistle of his own writing to Laodicea, he should stile it that from Laodicea, and not rather say, My Epistle which I wrote to Laodicea? These two arguments hold equally against both the above-mentioned

opinions; but besides

It argues against the first, viz. Sir Norton Knatchbull's and Le Clerc's, that Paul refers to some Epistle of his to Laodicea, now loft, that no one of the primitive Christians, besides Marcion, till the fourth century, has ever made the least mention of fuch Epiftle. None of the supposed Apostolical writers, as Clemens, Hermas, &c. none of the Fathers of the first, fecond, or third century, feem fo much as to have heard of fuch an Epistle; the Syriack interpreter also knew nothing of it. Further, who, that has ever heard of the great zeal of the first Christians, can imagine they would, through any carelessness, lose a treasure of so much value? Laying therefore all this together, with the general proof that no Canonical book is loft, Part II. Ch. III. and the opposition that is in the construction of the Apostle's words to this interpretation, I need fay no more to confute an opinion fo groundless and precarious.

The other of Grotius and his followers is indeed more confiderable; but against this I argue,

(1:) That the criticisms of Grotius, by which he supports it, viz. his reading την Λαοδικείας for την εκ Λαοδικείας, i. e. the Epistle

Epifile of the Laodiceans, for the Epifile from the Laodiceans, is precarious, and plainly formed to serve a turn; it being contrary to all manuscripts that were ever yet seen a, and all the Versions, except the corrupt barbarous Vulgate, and all the citations of this place in the writings of the Fathers.

(2.) That if this reading were the true one, and Paul called it the Epistle of the Laodiceans, it does not follow that he meant an Epistle of his to them; but his words may with equal, and more propriety of speech, be construed of their writing it. than of their receiving it, and his writing it. Nor is that of any force which he urges out of the civil law, and Dr. Hammond after him, That an Epiftle is his, to whose messenger it is delivered, especially when it is received by him; for the decrees of the law in after times can be no proper explications of, or make any alterations in, the idiom of a language. Besides, what is a more common way of speech, than to say, That is the Epiftle of fuch an one, when we mean, the person who wrote it? But I must not omit observing, that the main strength of this opinion lies in this, urged by Grotius, Hammond, Whitby, and after them by Dr. Mill, viz. that Marcion gave the title of The Epiftle to the Landiceans to that which is now called The Epiftle to the Ephefians: but neither is this of any weight; for

1.) Though Tertullian (as above) says this of Marcion, yet I observe, that in the same place he reckons this an interpolation of Marcion's, and not true, Marcion ei titulum aliquando interpolare gestiit, viz. Marcion took upon him to give this false title to the Epistle to the Ephesians; and if he by a false act did this, how could Paul do it? The authority they depend upon is directly against them; which I wonder these learned men did not observe. It is in vain therefore for Grotius to say, "Cur in ea re mentiretur, &cc." There was no reason for Marcion to lie or forge in this instance; and no less vain for Dr. Mill to say, Though Marcion was a Heretick, yet there was no beresy in this. It is enough that it is salse, and Ter-

tullian himself calls it a forgery.

2.) It is very probable, Tertullian was mistaken in afferting this of Marcion, viz. that he changed the titles; because, as I have above shewn, Epiphanius is more worthy of credit; feeing he faw and wrote a criticism upon Marcion's Apostolicon, in which, he fays, he reckoned the Epiftle to the Ephesians, and that to the Laodiceans, as two diffinct and different Epistles. There are indeed some other things urged in favour of this opinion, as that of Grotius and Dr. Whitby, ver. o. that there is a great refemblance between the Epiffle to the Colossians, and that to the Ephelians, both in the doctrines and exhortations, and in the very expressions; so that it is not to be wondered the Apostle would have that Epistle also read to the Coloffians, to let them see that he wrote the same doctrine, and gave the same instruction to other Churches, and therefore this Epistle here stiled 'Ex Anodinsias, was the same with that now intitled, To the Ephelians; but if this is an argument of any force, it will prove the very contrary to their purpose; for if the two Epistles were so exactly alike, there feems to be the less reason for his orders to the Colossians to procure it, and read it among them. The other arguments of the same fort I may perhaps elsewhere confider, but shall omit now, judging what I have faid fufficient to prove, that St. Paul wrote no Epistle to the Laodiceans, which is now lost; to that the Epinle to the Ephefians did not formerly go under that denomination.

Having had here occasion thus to discuss these words of St. Paul, I shall only subjoin two or three more opinions concerning them, with that which seems to me most probable upon the whole.

1. Theophylact fupposes, Paul meant the first Episte which he wrote to Timothy, αυτη γαρ εν Λαοδικίας έγραφη, because it was dated from Laodicea. But this is not probable;

(1.) Because the Epistle to Timathy was written after this

to the Coloffians. Of which hereafter.

(2.) Because these subscriptions, or dates of the Canonical Epistles are of very precarious and uncertain original, not

being affixed to them till a confiderable time after they were first written.

(2.) Dr. Lightfoot proposes a like conjecture, viz. that if any one be not satisfied with the explication of the words as spoke of an Epistle sent by the Landiceans to Paul, let him, says he, rather understand them of the first Epistle of John, as written by him from Landicea, than think it was an Epistle written by Paul from Landicea, which is lost 2. To which I answer;

1.) That it is not certain, whence this Epistle was

III, by H. E. Frefort Lingle, under the name of Paul notifive

MA

That it is probable, if Paul had meant John's Epiffle, he would have mentioned John's name.

3.) Others suppose it the same as the Epistle to Philemon, whom Paul calls his fellow-labourer, exercising his ministry if the neighbour city of Laodicea, which was sent by One-simus, and for the sake of Onesimus, who was a Colossian, was to be read at Colossia. But this is a conjecture so en-

tirely groundless, as to deserve no answer."

That upon the whole, which seems most probable is, that Paul means some Epistle written by the Laodiceans, which perhaps he sent together with his own Epistle to the Colossians, as what might be useful to be read among them; and in this opinion I find several of those learned men, whom I have mentioned in the beginning of this discourse. However, it is very evident from the various interpretations of these words of St. Paul, what it was which first gave occasion to the forgery of an Epistle under his name to the Laodiceans; and from what has been said concerning them, that St. Paul wrote no such Epistle.

The Second

^{*} Harmony of the New Test. p. the place, among those which go under the general name of Mr. See Mr. Adam's Exposition on Pool's English Annotations.

being affixed to them till a coaliderable time after they were

CHAP. VIII.

The present Epistle to the Laodiceans is not the same with the antient one under that Title in Marcion's Apostolicon. It is spurious and Apocryphal. It is composed out of St. Paul's genuine Epistles, especially that to the Philippians. Erasmus's Opinion of it. A Conjecture concerning its Original.

III. THE present Epistle, under the name of Paul to the Laodiceans, is not the same which was in Marcion's Apostolicon, and which was seen by Epiphanius.

1. I gather this from those words which Epiphanius produces out of that Epistle to the Laodiceans, which was in Marcion's Apostolicon, viz. There is one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in all 2; but neither these words, nor any like them, are to be found in the present Epistle; the old one therefore, and the present one, were not the same. I must indeed own, that these words are in the Epistle to the Ephesians (iv. 5, &c.), and this Epiphanius himself observes b; but this cannot be any objection to the force of my argument, because that Father, who saw and read Marcion's Apostolicon, not only mentions these as two distinct Epistles, but expressly in the three several places cited, blames Marcion for taking this passage out of the Epistle to the Laodiceans.

2. I conclude the present one, and the antient Epistle to the Laodiceans, to be two different Epistles, because that which we have now contains nothing in it, that is or can by any be thought erroneous, or heterodox; but the old one was, by reason of the false doctrines it contained, rejected by the primitive Church. Thus Philastrius informs us :

CHAP.

^a Hær. 42. tom. i. p. 319, 374, ^b Ib. p. 374. Grand Hæref. 78.

Alii autem Lucæ Evangeliftæ aiunt Epistolam etiam ad Laodicenses scriptam. Et quia addiderunt in ea quædam non bene sentientes, inde non legitur in Ecclesia; etsi legitur a quibufdam, non tamen in Ecclesià legitur populo, nisi tredecim Epistolæ ipsius, et ad Hebræos interdum.

Others fay, the Epistle to the Laodiceans was wrote by the Evangelist Luke. But because the Hereticks have inferted some (false) things, it is for that reason not read in the Church. Though it be read by some, yet there are no more than thirteen Epistles of Paul read to the people in the Church, and fometimes that to the Hebrews.

To the same purpose is the account of Jerome a.

Legunt quidam et ad Laodi- There are some who read (an censes, sed ab omnibus explo- Epistle under the name of ditur. Paul) to the Laodiceans; but amaloo Marg ad your it is rejected by all.

IV. The Epistle under the name of Paul to the Laodiceans, is spurious and Apocryphal. As to the antient one it is evident, because it is rejected by all the primitive Christians who have mentioned it, as appears by Philastrius and Jerome. To which add, that Epiphanius, blaming Marcion for making use of it, calls it, The win Bone is Amosono b, i. e. an Epifle which was not wrote by the Apostle. But my concern is with that which is now extant; and that this is spurious and Apocryphal, is evident; because voice Epicolatus:

1. I have above shewn, that it was a groundless opinion that St. Paul wrote any Epistle to the Landiceans.

2. This Epiftle is not cited in any of the primitive records of Christianity, nor known to any of the primitive Christians; not placed in their catalogue of facred books; not read in their Churches, &c. Apocryphal therefore by Prop. IV, V, VI.

3. That which most notoriously and demonstratively proves it Apocryphal is, that it is for the most part transcribed or

a Catal. Vir. Illustr. in Paulo.

b Hæref. 42. p. 375.

solvered by Erasinus, Fabritius, &c. the former of whom says, it was stole out of the Epistle of St. Paul to the Colossians, but the latter more truly, that it was stolen out of the Epistle of that Apostle to the Philippians. This will be most apparently manifest by a bare casting the eye upon the Epistle itself, and those references and places of Scripture, which I have for the easier proof placed in a parallel column by the side of its

to prove it spurious by an argument somewhat like the former, viz. because, as he says, there is nothing in it but what is more largely in the Epistle to the Colossians, and therefore Paul would not command that it should be read among the Colossians. Which indeed were a very undeniable argument, if the sact were true, and the contents of the Epistle to the Laodiceans were the same with that to the Colossians; but that the sact is not so, will be also evident by the parallel column which I have placed by the side of the Epistle above.

5. It is Apocryphal, because it is not in the Syriack Version.

(Prop. XV.)

The acute Erasmus (on Col. iv. 16.) attempts to prove this Epistle spurious by the difference of its stille from that of St. Paul; Nihil vereor asseverare eam, quam Stapulensis edidit, Pauli non esse. Non est cujusvis hominis Paulinum pectus essingere; tonat, sulgurat, meras slammas loquitur Paulus: at hæc, præterquam quod brevissima est, quam jacet, quam friget! Legat qui volet Epistolam; extat enim in Jacobi Fabri Stapulensis Commentariis, nullum argumentum essicacius persuaserit eam non esse Pauli, quam ipsa Epistola. "I am not afraid to affert, that the Epistle to the Laodiceans, which Stapulensis published, is not St. Paul's. It is not every feribbler that can imitate the genius and stile of Paul; Paul thunders, lightens, speaks forth mere slames and fire: but this Epistle, besides its shortness, how languid and cold is it! Let any one read the Epistle (it is extant in Jacobus

a Annot. in Col. iv. 16.

b Cod. Apocr. Nov. Testam. t. ii. p. 873, &c.

[«] Faber

"Faber Stapulenfis's Commentaries), and nothing will more " effectually convince him, that it is not Paul's, than the " Epistle itself." This judgment of the learned Erasmus, so elegantly expressed, seems to me very far from being right; for though the Epistle be certainly spurious, yet its stile will not prove it to be so, because (as I have observed) it is for the most part taken out of one of St. Paul's genuine Epistles, and confequently must needs be in his stile. It is surprising therefore, that Erasmus should make use of this argument, feeing he himself had made the same observation, though he mistook the Epistle to the Colossians for that to the Philippians; as did also Sixtus Senensis in the same matter 4. In the next words that writer proposes a conjecture concerning the author of this forgery, viz. that it was made by the same person who corrupted the works of Jerome and the other Fathers. I wish he had given us the reasons of his opinion, and told us who this person was. If I were to guess concerning the time of its production, I would suppose that which we have now to be of a very late original, and the composure of some idle monk, not long before the Reformation; although I am not ignorant that Timotheus of Constantinople, a writer of the seventh century, according to Dr. Cave , reckons the Epifle to the Landiceans among the more antient forgeries of the Manichees c.

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Bibl. Sanct. l. z. p. 88.

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Lib. de variis Hæretic. Vid. Fabr. Cod. Apoor. Nov. Test. t. i. p. 138, 139.

CHAP. IX.

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Six Epistles of St. Paul to Seneca, and Eight of Seneca to Paul.

THE high opinion that several very learned writers have entertained of these Epistles, their undoubted antiquity, and their not being (as far as I know) yet translated into English, influences me to insert them here. The Jesuit Salmeron cites them to prove, that Seneca was one of Cæsar's houshold, referred to by Paul, Philip. iv. 22. as saluting the brethren at Philippi; and would persuade us, that these Epistles of Paul to Seneca are not unlike the Epistles which are now received into the Canon, and directed to particular persons, viz. that of St. Paul to Philemon, St. John's Second Epistle, which is to the elect Lady, and his Third, which is to Caius. Sixtus Senensis has published them in his Bibliotheque, p. 89, 90; from whom I have here transcribed them.

Numb. IV. St. PAUL'S EPISTLES to SENECA, with SENECA's to PAUL.

PAULO ANNÆUS SENECA
Salutem.

Epift. I.

CREDO tibi, Paule, nunciatum quod heri cum Lucilio nostro de hypocrisi et aliis rebus habuimus. Erant enim quidam disciplinarum tuarum comites mecum; nam in hortos Sallustianos secesseramus, Annaus Seneca to Paul

Epift. I.

I SUPPOSE, Paul, that you have been informed of that conversation, which passed yesterday between me and my Lucilius, concerning hypocrify and other subjects; for there were some of your Disciples in company with us;

for when we were retired into the Sallustian gardens, through

quo in loco occasione nostra alio tendentes hi, de quibus dixi, nobis adjuncti funt. Certè quod tui præsentiam optamus, et hoc fcias volo: libello tuo lecto, id est de plurimis literis aliquas Epistolas, quas ad aliquam civitatem feu caput provinciæ direxisti, mira exhortatione vitam moralem continentes, usque refecti sumus. Quos fensus non puto ex te dictos, sed per te, certe aliquando ex te, et per te; tanta enim majestas earum est rerum, tantaque generofitate clarent, ut vix suffecturas putem ætates hominum, quibus institui perficique possint. Bene te valere, frater, cupio. Vale. far, and if any favourable o

and would have gone another way, by our perfuafion they joined company with us. I defire you to believe, that we much wish for your converfation: we were much delighted with your book of many Epistles, which you have wrote to some cities and chief towns of provinces, and contain wonderful instructions for moral conduct: fuch fentiments, as I suppose you were not the author of, but only the instrument of conveying, though fometimes both the author and the instrument; for such is the sublimeness of those doctrinesand their grandeur, that I suppose the age of a man is

which they were also passing,

scarce sufficient to be instructed and perfected in the knowledge of them. I wish your welfare, my brother. Farewell.

PAULUS SENECÆ Salutem.

Epift. I.

LITERAS tuas hilaris heri accepi : ad quas rescribere statim potui, si præsentiam juvenis, squem ad te missurus eram, habuissem; scis enim quando, et per quem, et quo tempore, et cui quid dari committique debeat. Rogo ergo

Paul to SENECA Greeting

Epift. L. nin min

I RECEIVED your letter yesterday with pleasure; to which I could immediately have wrote an answer, had the young man been at home, whom I intended to have sent to you: for you know when, and by whom, at what seafons, and to whom I must de-

liver every thing which I fend. I defire therefore you would E 2 not ne te putes neglectum, dum personæ qualitatem inspicio: sed quod literis meis vos refectos scribis; selicem me arbitror tanti viri judicio. Neque enim diceris censor, sophista, ac magister tanti principis, et etiam omnium, nisi quia vera dicis. Opto te diu bene valere.

mafter of every thing, if you were not fincere. I wish you a lasting prosperity.

ANNEUS SENECA to PAUL Greeting.

not charge me with negli-

gence, if I wait for a proper

person. I reckon myself very

happy in having the judgment of so valuable a person,

that you are delighted with my Epistles: for you would

not be effeemed a cenfor,

a philosopher, or be the tutor

of fo great a prince, and a

Epift. II.

I HAVE completed fome volumes, and divided them into their proper parts. I am determined to read them to Cæfar, and if any favourable opportunity happens, you also shall be present, when they are read; but if that cannot be, I will appoint and give you notice of a day, when we will together read over the performance. I had determined, if I could with fafety, first to have your opinion of it, before I published it to Cæfar, that you might be

Paulo Annæus Seneca Salutem.

Epift. II.

QUÆDAM volumina ordinavi, et divisionibus suis statum eis dedi. Ea quoque legere Cæfari fum deftinatus: et si modo fors prospere annuerit, eris forsitan et tu præfens: fin alias, reddam tibi diem, ut invicem hoc opus inspiciamus. Decreveram non prius edere ei hanc scripturam, nisi prius tecum conferrem, fi modo impune hoc fieri potuiffet; ut scires et te non præteriri. Vale, Paule chariffime and story over

convinced of my affection to you. Farewell, dearest Paul.

PAULUS SENEC & Salutem.

the young man been at home,

Epiff. II. QUOTIESCUNQUE liPAUL to SENECA Greating.

Epist. II.

AS often as I read your letters,

teras tuas audio, præsentiam tui cogito; nec aliud existimo, quam omni tempore te nobiscum esse: cum primum itaque venire cœperis, invicem nos et de proximo videbimus. Bene te valere opto.

Paulo Annæus Seneca Salutem.

Epift. III.

NIMIO tuo angimur fecessu : quid est vel quæ res te remoratum faciunt? Si indignatio Domini, quod a ritu et secta veteri recesseris, et alios rursus converteris; erit postulandi locus, ut ratione factum, non levitate hoc existimet. Vale.

your acting thus proceeded not from inconstancy, but judgment. Farewell.

PAULUS SENECE & LUCI-

Epift. III.

DE his quibus, vel quæ mihi scripsistis, non licet harundine et atramento eloqui: quarum altera res notat et designat aliquid, altera evidenter ostendit; præcipue cum sciam inter vos esse, sicut apud nos, et in nobis, qui me intelligunt. letters, I imagine you present with me; nor indeed do I think any other, than that you are always with us. As soon therefore as you begin to come, we shall presently see each other. I wish you all prosperity.

ANNÆUS SENECA to PAUL Greeting.

Epist. III.

WE are very much concerned at your too long abfence from us. What is it, or what affairs are they, which obstruct your coming? If you fear the anger of Cæsar, because you have abandoned your former religion, and made proselytes also of others, you have this to plead, that from inconstancy, but judg-

PAUL to SENECA and Lu-CILIUS Greeting.

Epift. III.

CONCERNING those things, about which ye wrote to me, it is not proper for me to mention any thing in writing with pen and ink: the one of which leaves marks, and the other evidently declares things. Especially since I know that there are near

you, as well as me, those who will understand my meaning.

E 3

Deference

Honor habendus est omnibus, et tanto magis his, qui indignandi occasionem captant: quibus si patientiam ostendemus, omnimodo eos ex quacunque parte vincemus: si modo hi sunt, qui pœnitentiam sui gerant. Bene valete.

Paulo Annæus Seneca

Epift. IV.

PROFITEOR bene me acceptum in lectione literarum tuarum, quas Galatis, Corinthiis, et Achæis misisti. Spiritus enim Sanctus in te et fupra te excelfos, fublimiores, valdeque venerabiles fenfus exprimit. Vellem itaque, cum res eximias proferas, ut majestati earum cultus sermonis non defit; et ne quid tibi fic, frater, furripiam, aut conscientiæ meæ debeam, confiteor Augustum sensibus tuis permotum; cui, lecto literarum tuarum exordio, hæc vox fuit; "Mirari eum posse, ut " qui non legitime imbutus Deference is to be paid to all men, and so much the more, as they are more likely to take occasions of quarrelling. And if we shew a submissive temper, we shall overcome effectually in all points, if so be they are such, who are capable of seeing and acknowledging themselves to have been in the wrong. Farewell.

ANNÆUS SENECA to PAUL

Epift. IV.

I PROFESS myself extremely pleased with the reading your letters to the Galatians, Corinthians, and people of Achaia. For the Holy Ghost has in them by you delivered those sentiments which are very lofty, fublime, deferving of all respect, and beyond your own invention. I could wish therefore, that when you are writing things fo extraordinary, there might not be wanting an elegancy of speech agreeable to their majesty. And I must own, my brother, that I may not at once dishonestly conceal any thing from you, and be

unfaithful to my own conscience, that the Emperor is extremely pleased with the sentiments of your Epistles; for when he heard the beginning of them read, he declared, That he was surprised to find such notions in a person, who had not had a re-

gular

"fit, taliter sentiat." Cui ego respondi; "Solere Deos ore "innocentium esfari, addens "ei exemplum Vatieni ho- "minis rusticuli: cui cum "duo viri apparuissent in a- "gro Reatino, qui Castor et "Pollux sunt nominati, di- "vinitus instructus suit." Vale.

PAULUS SENECÆ Salutem. Epift. IV.

MOW that my letter.

LICET non ignorem Cæfarem nostrarum rerum admiratorem et amatorem esse, permittes tamen te non lædi, fed admoneri: puto enim te graviter fecisse, quod in notitiam perferre voluifti, quod ritui et disciplinæ ejus fit contrarium; cum et ille gentium deos colat. Quid tibi visum sit, ut hoc eum scire velles, non video; fed nimio amore meo facere te hoc existimo: rogo te de futuro, ne id agas; cavendum est enim, ne dum me diligis, offensam Domino facias: cujus quidem offensa gular education. To which I replied, That the Gods sometimes made use of mean (innocent) persons to speak by, and gave him an instance of this in a mean countryman, named Vatienus, who, when he was in the country of Reate, had two men appeared to him, called Castor and Pollux, and received a revelation from the gods. Farewell.

Paul to Seneca Greeting. Epist. IV.

ALTHOUGH I know the Emperor is both an admirer and favourer of our (religion), yet give me leave to advise you against your fuffering any injury (by shewing favour to us). I think indeed you ventured upon a very dangerous attempt, when you would declare (to the Emperor) that which is fo very contrary to his religion, and way of worthip; feeing he is a worshipper of the Heathen gods. I know not what you particularly had in view, when you told him of this; but I suppose you did it out of a too great respect for me.

But I defire that for the future you would not do so; for you had need be careful, lest by shewing your affection to me, you should offend your master: his anger indeed will do us no harm.

nec oberit, si perseveraverit; neque, si non sit, proderit. Si est regina, non indignabitur: si mulier est, offendetur. Bene vale.

Act Sand Far

PAULO ANNÆUS SENECA Salutem.

Epist. V.

SCIO te non tam mei causa commotum literis, quas ad te de editione Epistolarum tuarum Cæsari seci, quam natura rerum: quæ ita mentes hominum ab omnibus artibus et moribus revocat, ut non hodie admirer; quippe ut is, qui multis documentis hoc jam notissimum habeam; igitur nove agamus; tu, si quid facile in præteritum actum est, veniam irrogabis. Miss tibi librum de verborum copia. Vale, Paule charissime.

you forgive. I have sent you a book de capia verborum. Farewell, dearest Paul.

PAULUS SENECE Salutem.

Epift. V.

QUOTIES tibi scribo, et nomen meum tibi præfero, gravem et sectæ meæ incongruam rem facio: debeo enim, ut sæpe professus sum,

maggir.

harm, if he confinue a heathen; nor will his not being angry be of any fervice to us: and if the Empress act worthy of her character, she will not be angry; but if she act as a woman, she will be affronted. Farewell.

ANNAUS SENECA to PAUL Greeting.

Epift. V.

I KNOW that my letter, wherein I acquainted you, that I had read to the Emperor your Epiftles, does not fo much affect you as the nature of the things (contained in them), which do so powerfully divert men's minds from their former manners and practices, that I have always been furprised, and have been fully convinced of it by many arguments heretofore: let us therefore begin afresh; and if any thing heretofore has been imprudently acted, do

PAUL to SENECA Greeting.

Epist. V.

AS often as I write to you, and place my name before yours, I do a thing both difagreeable to myself, and contrary to our religion: for I ought, as I have often declared.

cum omnibus omnia esse, et idem observare in tuam perfonam, quod Lex Romana honori senatus concesserit, scilicet in Epistola ultimum locum eligere, ne cum aporia et dedecore cupiam essicere quod mei arbitrii suerit. Vale, devotissime Magister. Data quinto kal. Julii, Nerone quarto et Messala consulibus.

elared, to become all things to all men, and to have that regard to your quality, which the Roman Law has honoured all fenators with; viz. to put my name last in the (inscription of the) Epistle, that I may not at length with uneasiness and shame be obliged to do that which it was always my inclination to do. Farewell, most respected mas-

ter. Dated the fifth of the calends of July, in the fourth Confulship of Nero and Messala.

PAULO ANNÆUS SENECA Salutem.

Epist, VI.

AVE, mi Paule chariffime. Si mihi, nominique meo vir tantus, et dilectus omnibus modis, non dico fueris junctus, fed necessario mixtus: apte actum erit de Seneca tuo. Cum fis igitur vertex et altiffimorum omnium montium cacumen, haud te indignum in prima facie epiftolarum nominandum cenfeas; ne tam tentare me, quam ludere videaris; quippe cum scias civem esse te Romanum. Nam qui meus, tuus apud te locus; qui tuus, velim ut desan circumitances

Annæus Seneca to Paul Greeting.

Epift. VI.

ALL happiness to you, my dearest Paul. If a perfon fo great, and every way agreeable as you are, become not only a common, but most intimate friend to me, how happy will be the case of Seneca! You therefore, who are so eminent, and fo far exalted above all, even the greatest, do not think yourself unfit to be first named in the infeription of an Epiftle; left I should suspect you intend not fo much to try me, as to banter me; for you know yourself to be a Roman

citizen. And I could wish to be in that circumstance or station which you are, and that you were in the same that I am. Farewell, meus. Vale, Paule chariffime. Data x. kal. Aprilis, Apriano et Capitone confulibus. wall manual said

notined all fenetors with bonton PAULO ANNÆUS SENECA Salutem. Ongulage

diw dig Epift. VII.

AVE, mi Paule chariffime. Putasne me haud contristari et non luctuofum effe, quod de innocentia vestra subinde fumatur fupplicium? dehine, quod tam obnoxios vos reatui omnis populus judicet, putans a vobis effici, quod in urbe contrarium fit? sed feramus æquo animo, et utamur foro, quod fors concessit, donec invicta felicitas finem malis imponat. Tulit et prifcorum ætas Macedonem Philippi filium, et Dionysium : nostra quoque Caium Cæfarem: quibus quicquid libuit, licuit. Incendium urbs Romana unde fæpe patiatur, manifeste conftat : sed si effari humilitas humana potuisset, et impune his tenebris loqui liceret, jam omnes omnia viderent. Christiani et Judæi, quali try intend not for holes of try Farewell, dearest Paul. Dated the xth of the calends of April, in the Consulship of Aprianus and Capito.

solices in Epsilolar whiteler ANNÆUS SENECA to PAUL Greeting.

Epift. VII. oz boup

ALL happiness to you, my dearest Paul. Do you not suppose I am extremely concerned and grieved, that your innocence should bring you into fufferings? And that all the people should suppose you (Christians) so criminal, and imagine all the misfortunes that happen to the city, to be caused by you? But let us bear the charge with a patient temper, appealing (for our innocence) to the court (above), which is the only one our hard fortune will allow us to address to, till at length our misfortunes shall end in unalterable happinefs. Former ages have produced (tyrants) Alexander the fon of Philip, and Dionyfius; ours also has produced Caius Cæfar; whose inclinations were their only laws.

As to the frequent burnings of the city of Rome, the cause is manifest; and if a person in my mean circumstances might be allowed to speak, and one might declare these dark things without danger, every one should see the whole of the matter. The Farewell.

machinatores incendii, supplicio affici folent. Graffator ifte, quisquis est, cui voluptas carnificina est, et mendacium velamentum, tempori suo destinatus est; et sicut optimi cujusque caput pro uno donatur capite, ita unum pro multis dabitur caput, et hic devotus pro omnibus igni cremabitur. Centum triginta duæ domus, infulæ quatuor fex diebus arfere: feptimus pausam dedit. Bene te valere opto. Data quinto kalend. Aprilis, Frigio et Basso confulibus. Samera and on Ad

Christians and Jews are indeed commonly punished for the crime of burning the city; but that impious miscreant, who delights in murders and butcheries, and disguises his villainies with lies, is appointed to, or referved till, his proper time; and as the life of every excellent person is now facrificed instead of that one person (who is the author of the mischief), so this one shall be facrificed for many, and he shall be devoted to be burnt with fire inftead of all. One hundred and thirty two houses, and four whole squares

(or iflands) were burnt down in fix days: the feventh put an end to the burning. I wish you all happiness. Dated the fifth of the calends of April, in the consulfhip of Frigius and Baffus.

Paulo Annæus Seneca Salutem.

Epift. VIII.

AVE, mi Paule charissime. Allegorice et ænigmatice multa a te usquequaque opera conduntur, et ideo rerum tanta vis et muneris tibi tributa, non ornamento verborum, sed cultu quodam decoranda est. Sæpius te dixisse retineo, multos, qui talia affectent, sensus corrumpere, et rerum virtutes evitare. Cæ-

Annæus Seneca to Paul Greeting.

Epift. VIII.

ALL happiness to you, my dearest Paul. You have wrote many volumes in an allegorical and mystical style, and therefore such mighty matters and business being committed to you, require not to be set off with any rhetorical flourishes of speech, but only with some proper elegance. I remember you often say, that many by affecting such a

flyle do injury to their subjects, and lose the force of the matters they

terum hoc mihi concedas velim: Latinitati morem gere, honestis vocibus speciem adhibe, ut generosi muneris concessio digne a te possit expediri: bene vale. Data v. nonas Julii, Leone et Savino consulibus.

PAULUS SENECÆ Salutem.

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Epift. VI.

PERPENDENTI tibi es funt revelata, quæ paucis Divinitas concessit. Certus igitur ego in agro jam fertili femen fortiffimum fero, non quidem materiam, quæ corrumpi videtur, fed verbum ftabile Dei derivamentum crescentis, et manentis in æternum. Quod prudentia tua affecuta eft, indeficiens fore debebit: Ethnicorum Israelitarumque observationes cenfeto vitandas. Quæ propemodum adeptus es, regi temporali, ejusque domesticis atque fidis amicis infinuabis. Quibus etli aspera et incaptibilis erit persuasio tua, cum plerique eorum minime flectantur infinuationibus tuis; fermo tamen Dei illis instil-

Value V

they treat of. But in this I defire you to regard me, viz. to have respect to true Latin, and to choose just words, that so you may the better manage the noble trust, which is reposed in you. Farewell, Dated with of the nones of July, Leo and Savinus confuls.

PAUL to SENECA Greeting.

Epist. VI.

YOUR ferious confideration is requited with those difcoveries, which the Divine Being has granted but to few. I am thereby affured that I fow the most strong seed in a fertile foil, not any thing material, which is subject to corruption, but the durable word of God, which shall increase and bring forth fruit to eternity. That which by your wisdom you have attained to, shall abide without decay for ever. Believe that you ought to avoid the superstitions of Jews and Gentiles. The things which you have in fome meafure arrived to, prudently infinuate (make known) to the Emperor, his family, and to faithful friends; and though your fentiments

will feem disagreeable, and not be comprehended by them, feeing most of them will not regard your discourses, yet the Word

latus, novum in his hominem pariet ad Deum hine properantem. Vale, Seneca, chariffime nobis. Data kalend. Augusti, Leone et Savino consulibus.

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CHAP. X.

Word of God once infused into them, will at length make them become new men, aspiring towards God. Farewell, Seneca, who art most dear to us. Dated on the calends of August, in the confulship of Leo and Savinus.

they between a new the Line time I applied at new own with all

The Letters of Paul and Senesa known in the fourth Century. No Christian Writers, except Jerome and Austin, saw them. The Acts of Linus Spurious. The present Epistles are the same with the antiem ones. Jerome and Austin did not esteem them genuine.

I. THERE were extant in the fourth century, or fooner, certain letters under the name of Paul to Seneca, and Seneca to Paul. This is evident by the testimonies of Jerome, who places Seneca, by reason of those letters, among the Ecclesiastical and holy writers of the Christian Church².

Lucius Annæus Seneca Cordubenfis, Sotionis Stoici difcipulus, et patruus Lucani Poetæ, continentissimæ vitæ fuit; quem non ponerem in Catalogo Sanctorum, nisi me illæ Epistolæ provocarens, quæ leguntur a plurimis, Pauli ad Senecam, et Senecæ Lucius Annæus Seneca, born at Corduba (in Spain) a difciple of Sotio a Stoick, and uncle of Lucan the poet, was a person of very extraordinary temperance; whom I should not have ranked in (my) Catalogue of Saints, but that I was determined to

not Photinus, as Senensis read in his copy of Jerome, Bibl. Sanct. l. 2. p. 88. in voc. Paulus.

Catalog. Vir. illustr. in Se-

So I observe Seneca himself calls him, Epist. 108. p. 833, and

ad Paulum. In quibus, cum esset Neronis magister, et illius temporis potentissimus, optare se dicit, ejus effe loci apud suos, cujus sit Paulus apud Christianos. Hic ante biennium quam Petrus et Paulus coronarentur Martyrio, a Nerone interfectus eft.

it by those Epistles of Paul to Seneca, and Seneca to Paul, which are read by many. In which, though he was at that time tutor to Nero, and made a very confiderable figure (at Rome), he faith, he wished to be of the same repute (or service) among those of his country, as Paul was among the Christians. He was Sain

by Nero two years before Peter and Paul were honoured with martyrdom. SAM

In St. Austin's 54th Epistle, to his friend Macedonius, we read, as followeth:

poribus Apostolorum fuit, cujus etiam quædam ad Paulum Apostolum leguntur Epiftolæ, Omnes odit qui ma-

Linus Sp. Merito ait Seneca, qui tem- It was true which Seneca (who lived in the time of the Apostles, and who wrote certain Epistles to St. Paul, which are now read) faid, He los odit. who will hate those which restor of their traces, enough the are wicked, must hate all men u sjelden komen in men u sjelden komin in de de de

II. Besides the two Fathers above cited, viz. Jerome and Austin, it does not appear that any of the antient Christian writers did either see or hear of any of these Epistles. Some indeed of the Popish writers, who have credited the genuineness of these Epistles, as Sixtus Senensis*, the Jesuit Salmero, and others, produce a passage out of the Acts of Pope Linus, who was the person mentioned by St. Paul in his second Epiftle to Timothy (c. iv. ver. 21.) if we may credit the antients, and fuccessor to, St. Peter in his bishoprick at Rome. This

[.] Biblioth. Sanct. 1. 2. p. 89. Comment. in Phil. iv. 22.

apud Coc. Cenfur. Script. veter. p. 10, 110 3 then there was pulling out

Irenæus 2, Eusebius b, Epiphanius c, Jerome d, and others, have recorded. The passage cited by Senensis and Salmero out of these Acts, or books, supposed to be written by Linus, concerning the fuffering of Peter and Paul, as I find it in the former, is this; speaking of the friendship of Paul and Seneca, he adds,

Concursus de domo Cæsaris fiebat ad eum, sed et institutor Imperatoris adeo fuit illi amicitia copulatus, videns in eo divinam scientiam, ut se a colloquio ipfius temperare vix posset, quo minus, si ore ad os illum alloqui non valeret, frequentibus datis et acceptis Epistolis, ipsius dulcedine et amicabili colloquio atque confilio frueretur.

Several of the family of Cæfar were wont to attend upon Paul. The Emperor's tutor (Seneca) had fo entire a friendship for him, perceiving his divine knowledge, that he was scarce able to refrain (from breaking through all dangerse) to enjoy his conversation. But though he was not able personally to converse with him, he enjoyed by frequent letters which pass-

ed between them, the pleasure of his free and friendly correspondence and advice.

I easily agree with Sixtus Senensis and Salmero, that the present Epistles are referred to in this passage, but can by no means think that they receive the least credit or authority thereby; because it is most notoriously evident, that these Acts of Linus, or History of the Sufferings of Peter and Paul, published under his name, are spurious, and a late forgery, and accordingly are as fuch rejected by Claudius Espenceus Baronius 8, Bellarmine h, Pessevinus i, Joannes Maria Brasi-

Senecas

Advers. Hæres. l. 3. c. 3. vid. et Feu-Ardent. in loc.

Hiftor. Ecclef. 1. 3. c. 2. & 4. & l. 5. c. 6. ex Irenzeo.

Hæref. 27. Carpocrat. §. 6. Catal. Vir. illuttr. in Clemen. He refers to the rage of the Emperor against the Christians.

Comment. in Philip. cap. ult.

apud Cocum Censur. p. 14.

⁸ Annal. tom. 1. ad Ann. 69. n. 9. & ad Ann. 80. n. 4. Apud eund. p. 15. De Scriptor. Ecclef. p. 48.

Apparat. in Lino apud Coc. ibid. et Cave Hift. Liter. vol. 1. in Lino, p. 17.

chalan*, Du Pin , &c. among the Popish writers; by Coke , Rivet , Dr. Cave , Spanheim , &c. among the Protestants. Nor indeed is it ftrange they should be so universally rejected, if we confider that they are utterly unknown to all the writers of the first eleven centuries after Christ, and not mentioned by any one until Sigibertus Gemblacensis, a monk, who lived about the year of Christ MC. mentioned them in his book de Scriptor. Ecclefiast. Besides, it were easy from feveral evidences out of the book itself to prove it spurious. It appears, as Espencæus h observes, to contain the sentiments of the Manichees, and Peter is there introduced, as urging the dostrines of celibacy, and not only forcing away men's concubines from them, but exhorting women, contrary to St. Paul's express advice (I Cor. vii. 3.), to an undue behaviour to their husbands; and both Baronius and Bellarmine have proved it to be full of many falfities in history and doctrine. Among other things, fays Bellarmine, the Author of it tells us, that Agrippa was governor of Rome at the time of St. Peter's Suffering, and that St. Peter was flain by Agrippa's own bands, without the knowledge or consent of the Emperor Nero, who afterwards blamed the officer for putting him to death. But it is certain, fays the Cardinal, that Agrippa was not governor of the city then, and that the putting of Peter to death was displeasing to Nero, is contrary to all the antient Fathers. The faid Author in another place relates, that St. Peter urged and obliged the wife of Albanus to leave her hufband's bed (upon a pretence of chaftity) contrary to her busband's intreaties and remonstrances. But this, fays Bellarmine, cannot be St. Peter's doctrine, being directly contrary to the doctrine of his fellow-apostle St. Paul, I Cor. vii. Upon the whole then, if these Acts of Linus be thus fourious, and a late forgery, I may venture to affert, that though this writer has mentioned the Epistles of Paul and

chalan.

Biblioth. Patr. tom. 7. apud

History of the Canon of the

New Test. vol. 2. chap. 6. 5. 11. Censur. quorund. veterum Scriptor. p. 14, 15.

d' Critic. Saer. lib. 1. c. 5.

[&]quot; Histor. Literar. in Lino, vol. 1.

P. 17. Hift. Eccl. Secul. I. p. 581.

Loc. jam cit.

Apud Cocum ubi fupra. Locis jam cit.

Seneca, which we have now under confideration, yet they receive no credit or authority thereby, and have not been mentioned by any of the antient Christian writers, except Jerome, and some of them by Austin in the places above produced.

III. The present Epistles under the name of Seneca to Paul, and Paul to Seneca, feem to be the same with those feen by ferome. This is (as far as I find) generally agreed by those who have confidered these Epistles, and compared them with what Jerome fays. So Baronius, Sixtus Senenfis, Bellarmine, and Rivet in the places above-cited; and besides these Dr. Grabe , and Mr. Fabritius b. The foundation of this opinion is, that the passage which Ferome mentions to have been in the Letters of Seneca to Paul is to be found now in one of those Epistles, which we have. end to a donlar for as

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In quibus optare se dicit ejus esse loci apud suos, cujus sit Paulus apud Christianos, i. e. In one of his letters (to Paul) Seneca faith, He wished to be of the same repute (or service) among those of his country, as Paul was among the Christians.

The paffage in Jerome is; The paffage, as it is in the trop officer between an the corre present fixth Epistle of Seneca to Paul, is;

> Qui meus, tuus apud te locus, qui tuus, velim ut meus, i. e. I could wish that I were in that circumstance (or station) in which thou art, and that thou wert in the same Station that I am.

These passages are so very like, that I think it cannot with any reason be doubted, but that they prove my present observation. All that can possibly be objected, is, that perhaps a late forger of thefe Epifles might, knowing this place in Ferome, take care to insert this, to prevent any suspicion of his forgery:

Spicileg. Patr. tom. 1. p. 82. p. 2. p. 881.

b Cod. Apocr. Nov. Testam.

but this is an objection so very precarious and improbable, that I suppose it will be enough to say, in answer to it, that it cannot be of any force, unless there be some prior proof of the forgery of these Epistles after Jerome's time, which I believe has not yet been attempted.

IV. The Epifles of Seneca to Paul, and Paul to Seneca, do not appear to have been received as genuine and authentick by Ferome and Austin. As to Austin, I observe, that he does no where mention the letters of Paul to Seneca, but only those of Seneca to Paul. This will be so evident by casting the eye upon the place cited, that I wonder it has not been taken notice of before; but that learned men following one another, without making due enquiry themselves, have presumed upon that as fact, which is apparently not so; see Rivet, Du Pin, Dr. Cave, Dr. Grabe, and others in the places above cited, who have carelessly afferted, that Austin looked upon the Epiflles of Paul to Seneca to be genuine: whereas on the contrary, I affirm, that he has never once mentioned them. And here by the way I cannot but take notice of a notorious blunder in Mr. Toland's famous Catalogue 2; who having placed there the Epistles of Paul to Seneca, and those of Seneca to Paul, cites not only the places of Austin and Jerome abovementioned, but another place in Austin's book De Civit. Dei. 1. 6. c. 10. as though that Father had not only in one place but the other cited these Epistles; whereas all that he saith there is, "Libertas-Annæo Senecæ quem nonnullis indiciis "invenimus Apostolorum nostrorum clarusse temporibus." i. e. I have found by some arguments that Seneca lived in the time of our Apostles. This is all that Father says; but where is the mention of any Epiftles? Where does he cite them as genuine? But I easily see how he was led into this mistake. He faw some writers had cited this place of Austin, and that Ludovicus Vives in his notes propofes it as a conjecture, that possibly Austin might know-Seneca lived in the Apostles' time, by these letters; and hence he concludes that Austin

Amyntor. p. 31.

actually mentioned them. But fuch unfair practice (as I have observed in the former part) was very common with this trifling writer, the better to adorn and grace his Catalogue. But to return to my observation, it does not appear that St. Auftin did cite or look upon these Epistles of Paul to Seneca as genuine, because he has never mentioned them: I add, nor is it probable that he ever faw them, or heard of them; for if he had, it is almost impossible to suppose but that he would have mentioned those of Paul to Seneca at the same time, and in the fame place, where he mentions those of Seneca to Paul. But let us suppose, that when he mentions the one, he implied also the other, it does by no means appear that he cited them, as Rivet fays, or acknowledged them as genuine, as both he and the authors above-mentioned conclude, concerning him and Jerome. All those Fathers say, is, that they were read; Jerome adds, by many. But does this imply, that they were read and received by them? Do not the words feem clearly to imply and intimate the contrary? Their words are plainly to this effect, There are certain Epifles of Seneca to Paul, which are spread up and down, and read by some persons among us, but I fee no reason to acknowledge them. Had either of these Fathers known or believed these to be the genuine Epifeles of St. Paul, can it be imagined they would have faid no more of them? Would they not have declared their belief in this matter, and recommended them to the perufal of the churches? Would they not have cited them, or transcribed either some part or the whole of them into their works? This feems to me good prefumptive evidence against the unanimous opinion of the learned, that neither of these Fathers acknowledged these Epistles as genuine. And I cannot but obferve here, that though Mr. Du Pin fays they feem to have owned them as genuine, yet a few lines after he feems to contradict himself, and says, It is to be observed, that they do not declare positively that these Epistles were genuine, but only that they were commonly so reputed, and read under their names; and he, in a note at the bottom of the page, endeavours by a very good argument to prove, that St. Austin did not believe these to be the letters of Seneca, viz. because, says he, that Father

Father (lib. 6. c. 11. 2 De Civit. Dei) favs, that Seneca has neither praised nor dispraised the Christians; but the former of these is evidently done in these Epistles.

It may indeed be objected against my observation, that Ierome feems to have believed the genuineness of these Epistles, because it was upon the account of them that Ferome placed Seneca in his Catalogue of Christian or Ecclesiastical writers. (See the place above.) This influenced Rivetb, Pameliusc, and others to this opinion. But to this I answer, (1.) That Ferome did this very probably in conformity to the opinion of those who did read and look upon these Epistles as genuine; who, if he had omitted it, would for this reason have looked upon his work as imperfect. (2.) That very flender reasons would prevail upon Ferome to give any person a place among his Ecclesiaffical writers. On this score we find Josephus and Philo Judæus have their places affigned them among the Christian writers in this book; the former because of his testimony concerning Jesus Christ 4; the other because of his account of the Therapeutæ, or Essenes in Egypt, whom Eusebius , and after him Jerome 8, suppose to have been Christians h.

But to fay no more, that which fully proves Jerome not to have believed the genuineness of these Epistles is, that in this fame book, where he gives an account of St. Paul's life, and all his writings, he does not fo much as mention the name or any thing concerning these Epistles to Seneca, which is such an omission as he cannot be supposed guilty of, if he had believed them to be genuine, and written by that Apostle.

ever good argument so process that he Author shot are ever thete to be the letters of Sauteca, risk because, fave has that

a The book is not cited by Du Pin, but I have put lib. 6. because I there (chap. 11.) find what he re-fers to; Seneca—Christianos in neutram partem commemorare aufus est, ne vel laudaret contra suæ patriæ veterem confuetudinem, vel reprehenderet contra propriam forfitan voluntatem. b Loc. fupra cit.

Annot. ad Tertull. de Anima,

c. 20. p. 373.

d Antiquit. Judaic. l. 18. c. 4.
De Vit. Contemplat. p. 889,

[&]amp;c.

f Hiftor. Ecclefiaftic. 1. 2. c. 16,

^{17, 18.} Catal. Vir. illustr. in Marce & Philone.

h See concerning this above, Part II. ch. xvi.

CHAP.

The Epistles contain in them several Evidences of their Spurioulnels. Their Stile different from the Stile of Paul and Seneca. Several Contradictions in them. Several Things trifling. Several Things falle.

V. THERE are several internal evidences and characters in the Epistles of Paul to Seneca, and Seneca to Paul, which demonstrate their spuriousness. For,

1. Nothing can be more unlike than the stile of these Epistles is to the known stile of St. Paul and Seneca, in their confessedly genuine Epistles. This is easy to be observed, and cannot but be at first visible to those who are at all acquainted with those two writers. Andreas Schottus, in his Life of Seneca prefixed to the second part of his works a, well observes, that the Epistles under his name to Paul, are no more like the excellent stile of Seneca, than the answers to them are like the divine and inspired stile of St. Paul. The stile of those (says a learned author b) which are attributed to Seneca, is barbarous, and full of idioms that do not belong to the Latin tongue. The Epistles attributed to St. Paul have not the least tincture of the gravity of that Apostle, but are rather compliments than instructions. It would be superfluous to produce instances. choose rather to observe, that the learned Sixtus Senensis, who believed the genuineness of these Epistles, was so sensible of the fact and the force of the objection against them, that he endeavours to evade it by a strange and groundless suppofition, viz. that Seneca in thefe letters did defignedly difguife

Du Pin's History of the Canon of the New Testament, vol. 2. ch. vii. \$.4.7 s , mollies v wiedlied

type Senera, pornifient nibilominus

^{*} Epiftolas ad Paulum dico, quæ non magis eximium nostri auctoris ingenium sapiunt, quam responsiones ad illas Deo plenum xai 90000por Pauli stilum, ideoque a doctis non magis pro Senecæ germanis agnoscuntur, quam responsiones ab Ecclesia pro Paulinis. I am not

and over together joins particled Vice withings 3 and in sont certain whether or no this Life of Seneca was wrote by Schottus, but I presume it was, because he published the edition.

and alter his stile; lest perhaps, if the letters should fall into a wrong person's hand, though they had the name of Seneca pre-fixed to them, they should not be suspected to be his. It being then, says he, dangerous and contrary to the decree of the Emperor (for a Roman) to keep up a correspondence with a Jew, or a Christian. But every one must perceive how precarious this conjecture is; and besides, if it were allowed just, it will no way serve the purpose it is brought for, because the stile of Paul is equally different; and some reason must be assigned, why he also changed and disguised his stile. They are spurious therefore by Prop. XI.

2. The subscriptions of the letters are very unlike those used by the supposed authors in their genuine Epistles. Such is that of Seneca's subscribing in the first Epistle, Bene te valere, Frater, cupio, "I bid thee farewell, O brother," and addressing him with the same title, Epist. iv. a compellation not in use among the Heathens, but peculiar to the Christians: such is Seneca's subscription, such are St. Paul's subscriptions, wale, and opto te bene valere; and especially that Epist. v. Vale, devotissime magister; which is not only a very barbarous, and very late, but very unlike (as the others are) to the usual way of St. Paul's concluding his letters.

3. Several parts of these letters suppose Paul to have been at the time of writing at Rome; whereas others imply the contrary. That he was then at Rome, is implied in the first words of the first letter, in which Seneca tells Paul, that he supposed he had been told the discourse that passed the day before between him and Lucilius by some Christians who were present; as also in the first words of Paul's first Epistle, and that part of Seneca's second, where he tells him, He would endeavour to introduce him to Casar; and that he would confer with him, and read over together some parts of his writings; and in that

in periculo non videri Senece. Periculum enim erat et contra imperatoris tunc edictum, Christiani aut. Judzi familiaritate uti. Bibl. Sanct. I. 2. p. 88, 89.

Videtur autem Seneca ftylum fuum aliquantulum in his Epiftolis obumbraffe de industria et disfimulasse, ut si forte in allenas manus Epistolæ venissent, etti inferiptæ somine Senecæ, potuissent nihilominus

part of Paul's second, where he hopes for Seneca's company, and in several other places. But on the other hand several parts of the letters suppose Paul not at Rome, as where Seneca (Epist. iii.) complains of his staying so long away, and both Paul and Seneca are made to date their letters, when such and such persons were confuls; see Paul's fifth and sixth, and Seneca's sixth, seventh, and eighth. Now, had they been both in the same city, nothing can be more unreasonable than to suppose that they would have dated thus: what need could there be to inform each other who were consuls? Paul therefore is supposed to be, and not to be at Rome at the same time, which is a manifest contradiction. They are therefore spurious by Prop. VII.

4. Besides this contradiction, the very dating of their letters by consulships seems to be no small evidence of their spuriousness, because it was a thing utterly unknown that any persons ever did so; nor have I ever observed one such instance in the

Epistles of Seneca, Cicero, or any other writer.

5. There are several mistakes in them as to the names and times of the consuls, which are mentioned. This observation I find made by others, and shall think it sufficient therefore to refer the reader to them , and the common chronologers.

6. The trifling contents of these Epistles seem to prove their spuriousness. They contain nothing in them, says Du Pin b, worthy either of Seneca, or of Paul; scarce one thought of morality in the letters of Seneca, nor any thing of Christianity in those of Paul. Besides, what can be more trisling than Paul's fifth letter, which is all taken up in a service apology for his putting his own name before Seneca's, in the inscription of his letters, and declaring this to be contrary to Christianity; and Seneca's answer, which consists only in allowing Paul to do so? They are spurious therefore by Prop. IX.

7. These letters contain several things which are false or contrary to known truths. Such is that in Seneca's fourth Epistle, that the emperor Nero was delighted and surprised at the thoughts

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^a Viz. Du Pin and Fabritius, b Loc. jam cit. locis cit.

and fentiments in Paul's Epifles to the Churches; and that in Paul's fourth, where he fays, that Nero was both an admirer and favourer of Christianity. This, I say, is notoriously false, and contrary to the unanimous relations of Heathen and Christian writers, concerning Nero, and his regard to the Christians. Who knows not, who almost has not read the dreadful cruelties, and the barbarous inhumanities, he exercised against them? Who has not heard the accounts of Tacitus and Suetonius among the Romans; and Tertullian among the Christian writers, concerning his horrid persecutions of the Roman Christians? Who therefore can credit these Epistles, in which both Paul and Seneca represent that Emperor as a favourer of the Christians? I conclude them therefore to be spurious by Prop. VIII. Besides,

8. The preceding account of Nero's favour to the Christians, in Paul and Seneca's fourth Epistles, seems but very indifferently to agree with what Paul afterwards adds in that Epistle, viz. that he intreats Seneca to venture no more to say any thing of him or the Christian religion to Nero, lest he should offend him. If the Emperor did, as Seneca says, admire Paul's Epistles; and if, as Paul says, he was both an admirer and favourer of the Christians, what need this caution? What hazard could it be for Seneca to communicate more of his knowledge in Christianity to him? Add to this;

9. That it is very improbable that St. Paul would obstruct Seneca in his intentions of recommending Christianity to the Emperor. Is not this directly contrary to his known and con-

habitu aurigæ, permistus plebi, vel curriculo insistens, &c.

Afflicti suppliciis Christiani, genus hominum superstitionis novæ ac malesicæ, in Neron. c. 16.

Apologet. c. 5. et 22.
Histor. Ecclesiast. lib. 2. c.

c Lib. 4. c. 21. et alibi.

f De Civitat. Dei, lib. 18. c. 52. Vid. Lud. Viv. in loc. t. opp. 5.

a Annal. lib. xv. c. 44. He fays, as others, that Nero baving burnt the city, laid the crime unjully to the Christians charge, and thereupon massacred them in the most barbarous manner. Pereuntibus addita ludibria, ut ferarum tergis contecti, laniatu canum interirent, aut crucibus affixi, aut flammandi, atque ubi defecisset dies, in usum nocturni luminis uterentur. Hortos suos ei spectaculo Nero obtulerat, et Circense ludicrum edeba

ftant zeal and endeavours for its propagation? Would he not rather have rejoiced in fo probable an opportunity of spreading the knowledge of Christ, and by the means of one so near to, and so much in favour with, the Emperor, have procured the liberty for himself and the other Christian converts of exercising their religion freely? To imagine the contrary is to suppose the Apostle at once defective in his regards to himself and the whole body of Christians, and acting in direct contradiction to the whole of his conduct, and zealous endeavours to advance the interest of Christianity.

But befides, it has happened here, as commonly in such cases; want of memory betrays the forgery: although the author, so unlike Paul, in this place is for not discovering the Christian religion to the Emperor, yet in another Epistle, viz. the fixth of Paul, he is made to advise Seneca to take convenient opportunities of insimuating the Christian religion, and things in favour of it, to Nero and his family; than which nothing can be a more manifest contradiction. They are therefore Apocryphal by Prop. VII.

CHAP. XII.

A Conjecture concerning the Occasion of the Forgery of these Epistles under the Names of Paul to Seneca, and Seneca to Paul, taken from Phil. i. 13. and iv. 22. Authors who have rejected them.

I would not be difficult to collect many other evidences of the spuriousness of these Epistles from internal evidences, or such as themselves afford: but to omit these, I shall offer to the reader what I conjecture, and think most probable, concerning the original of them, or the occasion and time of the forgery, in the following particulars.

1. St. Paul, when he was at Rome, had several converts to Christianity in the Emperor's house or family. This I gather

from two passages in his Epistle to the Philippians; the first is that (ch, i. ver. 13.) My bands in Christ are manifest in all the palace, is why The wearthough, i. e. in all the court of Caefar (as our translators rightly paraphrase it in the margin *); the word meantages properly denoting the palace or place of the Emperex's residence : the other is (chap. iv. ver. 22.) All the saints falute you, chiefly they, that are of Cæsar's boushold, i. e. the converts to Christianity, who were of Cafar's court or family.

2. Seneca was of the court or family of this Emperor, viz. Nero. He was his tutor, and had the direction of his youth. together with Afranius Burrus. (Vid. Sueton. in Neron.

cap. 7. et 35.)

3. Several of the antient writers of Christianity did esteem Seneca as almost, if not altogether a Christian. Andreas Schottus, or whoever was the author of Seneca's Life, after having given very large encomiums to his works, adds; Quorum admiratione ducti fancti Patres, Tertullianus, Lactantius, Hieronymus, Augustinus, cum propter rerum quæ in bis tractantur pondus, sententiarumque quibus explicantur gravitatem, tum etiam propter convenientiam conjunctionemque doctrinæ cum sua, pars Christianum esse, alii a religione Christiana non abhorrere consucrunt : " which the holy Fathers Tertullian, Lactantius, " Jerome, and Austin, so much admired, partly by reason of the importance of his subjects, and the seriousness of his of ftile, and partly by reason of the agreement of his principles " with theirs, that some of them esteemed him actually as a " Christian, and others thought him not much less." I know not what places in these Fathers' works this author refers to: but in Tertullian I observe, that he applauds Seneca for his treatise of Superstition, which he wrote against the folly of idolatry; and elsewhere chiles him, Seneca, who is often ours, viz. as Pamelius d fays, because he often agrees in his notions with the Christians. Lactantius in very many places cites him, as having folidly confuted the ridiculous superstitions of

bable, concluding the original of thems or the occalion and

Vid. Grot. et Hammond in . De Anima, c. 20.

Apologet. c. 12.

d Annot, in loc. denuo cit.

Paganism 2. Austin for the same reasons highly commends him, and in one place adds, that Seneca did not blame or fay any thing against the Christians, because perhaps he could not do it without violence to his own conscience b; on which Ludovicus Vives notes, that when Nero had burnt Rome, and barbaroufly punished the Christians as guilty of that crime, Seneca defined leave of the Emperor to retire into the country for a while; which he did, fays he, in my opinion, because he could not bear to fee the daily and cruel massacre of the innocent Christians.

4. On these accounts I conjecture the occasion of forging these Epiftles was first taken, viz. When some one observed that there were some of Nero's court made Christians, and that Seneca was of this court, and generally reputed a Christian, it is not unlikely he should thence be influenced to forge a conference between Paul and Seneca, and publish these spurious letters under their names. This cannot feem strange to those who are acquainted with the nature of the antient forgeries, and will remember that there are few persons mentioned in the New Testament, as companions of the Apostles, who have not had some spurious piece or other fathered upon them.

To confirm this conjecture, besides what is already said, I shall only observe;

1.) That in the spurious Acts under the name of Linus; where these Epistles are mentioned, the text Phil. iv. 22. is also referred to; and it is there urged to prove the genuineness of the Epistles, that Paul says, he had converts in Cafar's

family. See the place above, Obf. II.

2.) That several later writers have imagined, that Paul particularly had reference to Seneca, when he speaks of the faints of Cafar's boufhold: fo Salmero the jesuit , and several other interpreters mentioned by Calvin ; also Beza and Heinfius f. Now though indeed the Acts of Linus be fourious, and there be no foundation for this latter opinion, yet

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b De Civit. Dei, lib. 6. c. 10.
In Philipp. iv. 22. apud Coc. Cenfur. p. 10.

Annot, in eund, loc.

e In eund. loc. f Exercit. facr. in loc.

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inafmuch as both antient and modern writers thus explained this text of the Apostle, my conjecture appears for that reason more probable, that some one did, from the occasion of that fame interpretation, take the handle of forging these Epistles of Paul and Seneca. As to the time of their being forged, I suppose it to have been in the middle of the fourth century, because they are not mentioned by Eusebius, or any more antient writer than Jerome; and as to the author of them, I think I may by no improbable conjecture affirm him to have been a Latin, who was not only ignorant of the Greek language, but did not so much as know that Paul wrote his genuine Epifles to the Churches in the Greek language. What can be more evident than this is from Seneca's eighth Epiftle to Paul? In which, after he had been speaking of the sublime fubjects, which are treated of in the Apostle's Epistles, he advises him Latinitati morem gerere, i. e. to have respect to true Latin; or as we fay commonly, to write good and proper Latin. Now this he could never have faid, if he had known the Apostle wrote all his Epistles in Greek: this shews he had only read them in fome Latin translation, and supposed them written originally in that language, and consequently that he was a Latin. This cannot feem strange to those who consider, how many, even now, are ignorant among the common people in what language the Scriptures were written; and that the monks and priests in former ages thought the old Vulgate Latin was the very language in which the facred writers first wrote. The learned and witty Erasmus, in his Encomiums of Folly, his Annotations on the New Testament, and elsewhere, has furnished us with abundant proof of this. I remember one place in his Annotations (viz. on Act. xxii. q.) fo much to this purpose, that I cannot forbear transcribing it: "I am confident," fays he, "there are now many thousands of "divines, who do not fo much as know in what language the " Apostles wrote. If by chance they hear that Mark, Luke, " Paul, Peter, and John wrote in Greek, they are perfectly " aftonished at it, as some incredible thing, which they never " heard of. Some of them imagine, because they were Jews, " that they wrote in Hebrew: others, that they published

" their

" their books in the common language, in which they are " now wrote, viz. Latin."

I shall only add farther a list of such writers, who have agreed to reject these Epistles as spurious and supposititious, who now offer themselves to my thoughts, viz. Baronius a, Bellarmine b, Possevin c, A. Schottus d, Ludovicus Vives c, and Du Pin f, among the Popish writers: among the Protestants, Coke g, Rivet h, Michael Walther i, Dr. Cave k, Spanheim 1, Mr. Eachard m, and Mr. Fabritius n.

CHAP. XIII.

The Gofpel of the Birth of Mary, published out of Ferome's Works.

THIS Gospel, however filly and ridiculous, I judged proper to infert here for the following reasons.

1. Because there was certainly a Gospel extant under this name in the primitive ages of Christianity.

2. Because it was received by several of the antient Christian hereticks.

3. Because it passed formerly under the name of St. Mat-

4. Because many of its relations were credited by the antient Catholick Christians in different countries.

- a Annal. tom. 1. ad Ann. 66.
- De Script. Eccles. p. 38, 39.
 c Apparat. Sacr. in Voc. Sene-
- ca. d Vita Senecæ, fi modo istius auctor fuit Schottus.
- e Annot. in Aug. De Civit. Dei, lib. 6. c. 10.
- f Hift. of the Canon of the New Teft. t. 2. c. 7. §. 4. Temple, another they differenced masses flyahum as and ner-
- * Censura Vett. quorund. Script.
- p. 10, 11. h Critic. Sacr. 1.1. c. 5.
 - 1 Officin. Biblic. §. 1448, &c. Hift. Liter. vol. 1. in Paulo,
- P- 7. Hift. Chrift. Sec. I. p. 580,
 - m Eccl. Hift. b. 2. ch. 7.
 - " Cod. Apocr. Nov. Testam. p. 880, &c.

5. Because

5. Because it contains the same things as the Prot-evangelion of St. James; concerning the publication of which, and the truth of these facts here alledged, see below, Chap. XV, XVI, &c.

The only place of the antient writings, in which it is extant, is among Jerome's works; Epist ad Chromatium et Heliodorum. The occasion of its being found there was the defire of Chromatius and Heliodorus, two Bishops, to Jerome, that he would translate it out of Hebrew, and give them his judgment upon it. Their Letter to him, with his Answer to them, and another Letter of his concerning this Gospel, I have published after this Gospel in the next Chapter.

Numb. V.

EVANGELIUM de NA-TIVITATE MARIÆ.

1. DEATA et gloriosa Jempen Virgo Maria, de stirpe regia, et familia David oriunda, in civitate Nazareth nata, Hierofolymis in Templo Domini nutrita fuit. Pater ejus Joachim, mater vero Anna dicebatur. Domus paterna ex Galilæa et civitate Nazareth. Maternum autem genus ex Bethlehem erat. Vita eorum fimplex et recta apud Dominum, apud homines irreprehensibilis erat et pia. Nam omnem fubstantiam suam trifariam diviferunt, unam partem Templo et Templi fervitoribus impendebant: aliam peregrinis

The GOSPEL of the BIRTH of MARY.

I. THE bleffed and ever glorious Virgin Mary, fprung from the royal race and family of David, was born in the city of Nazareth, and educated at Jerusalem in the Temple of the Lord. Her father's name was Joachim. and her mother's Anna. The family of her father was of Galilee and the city of Nazareth. The family of her mother was of Bethlehem. Their lives were plain and right in the fight of the Lord, pious and faultless before men. For they divided all their fubfrance into three parts: one of which they devoted to the Temple and officers of the

Temple; another they distributed among strangers, and perfons et pauperibus erogabant: tertiam suz familiz usibus et sibi reservabant. Ita isti Deo chari, hominibus pii, per annos circiter viginti, castum domi conjugium sine liberorum procreatione exercebant. Voverunt tamen, si sorte Deus daret eis sobolem, eam se Domini servitio mancipaturos, cujus rei gratia et Templum Domini singulis per annum sessis sirequentare solebant.

II. Factum est autem, ut Encaniorum festivitas appropinquaret; unde cum nonnullis contribulibus fuis Hierofolymam et Joachim ascendit. Ea vero tempestate Ifachar ibi Pontifex erat: cumque inter cæteros concives fuos etiam Toachim cum oblatione sua videret, despexit eum et munera ejus fprevit, interrogans, Cur inter fœcundos infœcundus iple stare præfumeret? Dicens, munera nequaquam Deo digna posse videri, quem ipse prole indignum judicasset; Scriptura dicente, maledictum omnem esse qui non genuisset masculum in Israele. Dicebat ergo

Tons in poor circumftances and the third they referved for themselves, and the uses of their own family. In this manner they lived for about twenty years chaftely, in the favour of God, and the efteem of men, without any children. But they vowed, if God should favour them with any iffue, they would devote it to the fervice of the Lord; on which account they went at every feast in the year to the Temple of the Lord .

II. And it came to pais, that when the feast of the Dedication drew near, Joachim, with fome others of his tribe, went up to Jerusalem, and at that time Isachar was Highpriest; who, when he saw Joachim along with the rest of his neighbours (bringing) his offering, despised both him and his offerings, and afked him, Why he, who had no children, would prefume to appear among those who had? Adding, that his offerings could never be acceptable to God, who was judged by him unworthy to have children; the Scripture having faid, Curfed is every one who shall not beget a male in Ifrael. He

prius eum ab hac maledictione fobolis generatione folvendum, et fic demum in conspectu Domini cum oblationibus esse venturum. Cujus opprobrii objectu, pudore magno suffusus Joachim, ad pastores, qui cum pecudibus erant in pascuis suis, secessit. Neque enim domum repetere voluit, ne forte a contribulibus suis, qui simul aderant, et hoc a Sacerdote audierant, eodem opprobrii elogio notaretur.

III. Verum cum ibi aliquandiu effet, quadam die cum effet folus, Angelus Domini ei cum immenso lumine affitit; qui cum ad ejus visionem turbaretur, Angelus, qui ei apparuerat, timorem ejus compescuit, dicens; Noli timere, Joachim, neque in visione mea turberis; ego enim fum Angelus Domini, missus ab ipfo ad te, ut annunciem tibi preces tuas esse exauditas, et eleemofynas tuas afcendiffe in confpectum ejus. Videns quippe vidit pudorem tuum, et audivit sterilitatis opprobrium nec recte tibi objectum. Peccati namque, non

further faid, that he ought first to be free from that curse by begetting some issue, and then come with his offerings into the presence of God. But Joachim being much confounded with the shame of such reproach, retired to the shepherds who were with the cattle in their pastures; for he was not inclined to return home, left his neighbours, who were prefent and heard all this from the High-prieft, should publickly reproach him in the same manner.

III. But when he had been there for some time, on a certain day when he was alone, the Angel of the Lord stood by him with a prodigious light, to whom being troubled at the appearance, the Angel who had appeared to him, endeavouring to compose him, said; Be not afraid, Foachim, nor troubled at the fight of me, for I am an Angel of the Lord fent by him to you, that I might inform you, that your prayers are heard, and your alms ascended in the fight of God 2. For be bath furely feen your shame, and heard you unjustly reproached for not baving children; for God is naturæ, ultor est Deus, et ideo cum alicujus uterum claudit, ad hoc facit, ut mirabilius denuo aperiat, et non libidinis esse quod nascitur, fed divini muneris cognofcatur. Prima enim gentis vestræ Sara mater, nonne usque ad octogefimum annum infœcunda fuit? et tamen in ultima senectutis ætate genuit Isaac, cui repromissa erat benedictio omnium gentium. Rachel quoque tantum Domino grata, tantumque a fancto Jacob adamata, diu sterilis fuit; et tamen Joseph genuit, non folum Dominum Ægypti, fed plurimarum gentium fame periturarum liberatorem. Quis in ducibus vel fortior Sampsone, vel fanctior Samuele? Et tamen hi ambo steriles matres habuere. Si ergo ratio verbis meis tibi non perfuadet credere, dilatos diu conceptus et steriles partus mirabiliores effe solere; proinde Anna uxor tua pariet tibi filiam, et vocabis nomen ejus Mariam: hæc erit, ut voyiftis,

the avenger of sin, and not of nature; and so when he shuts the womb of any person, he does it for this reason, that he may in a more wonderful manner again open it, and that which is born appear to be not the product of left, but the gift of God. For the first mother of your nation Sarah, was the not barren even till her eightieth year? And yet even in the end of her old age brought forth Isaac, in whom the promise was made of a bleffing to all nations 2. Rachel alfo, fo much in favour with God, and belound so much by holy facob, continued barren for a long time, yet afterwards was the mother of Foseph, who was not only governour of Egypt, but delivered many nations from perishing with bunger . Who among the judges was more valiant than Sampson, or more holy than Samuel? And yet both their mothers were barren . But if reason will not convince you of the truth of my words, that there are frequent conceptions in advanced years,

and that these who were barren bave brought forth to their great surprise; therefore Anna your wife shall bring you a daughter, and you shall call ber name Mary; she shall, according

^{*} Gen. xvi. 2, &c. and xviii. 10, &c. &c. &c. &c. Judg. xiii. 2. and 1 Sam. i. 6, &c. Vol. II. G

ab infantia sua Domino confecrata, et Spiritu Sancto replebitur adhuc ex utero matris. Omne immundum neque manducabit neque bibet, neque inter populares forinfecus turbas, sed in Templo Domini conversatio ejus erit; ne quid de ea finistrum vel fuspicari saltem possit, vel dici. Itaque ætate procedente, ficut ipsa mirabiliter ex sterili nascetur; ita incomparabiliter Virgo generabit Altissimi filium, qui Jesus vocabitur; secundum nominis etymologiam, Salvator omnium gentium erit. Et hoc tibi eo um quæ annuncio fignum erit; cum perveneris ad auream in Hierofolymis portam, habebis ibi obviam Annam uxorem tuam, quæ de tuæ regreffionis tardatione modo folicita, tunc in aspectu tuo gaudebit. His dictis Angelus discessit ab eo.

to your vow, be devoted to the Lord from her infancy, and be filled with the Holy Ghoft from her mother's womb a; she shall neither eat nor drink any thing which is unclean, nor shall her conversation be without among the common people, but in the Temple of the Lord; that so she may not fall under any flander or suspicion of what is bad. So in the process of her years, as she shall be in a miraculous manner born of one that was barren, so she shall, while yet a Virgin, in a way unparalleled, bring forth the Son of the most High God, who shall be called Jesus, and, according to the signification of his name, be the Saviour of all nations t. And this shall be a sign to you of the things which I declare, viz. when you come to the golden gate of Jerusalem, you shall there meet your wife Anna, who being very much troubled

that you returned no fooner, shall then rejoice to see you. When the Angel had said this, he departed from him.

IV. Deinde apparuit Annæ uxori ejus, dicens: Ne timeas, Anna, neque phantafma esse putes quod vides. Ego enim fum Angelus ille, qui preces et eleemosynas vestras obtuli in conspectu Dei, et nunc missus

IV. Afterwards the Angel appeared to Anna his wife, saying; Fearnot, neither think that which you see is a Spirit; for I am that Angel who have offered up your prayers and alms before God, and am now sent to

fum ad vos, ut annunciem voria vocata, super omnes mulieres erit benedicta. Hæc a nativitate sua statim Domini gratia plena, tribus ablactationis suæ annis in domo paterna permanebit; postea servitio Domini mancipata a Templo usque ad intelligibiles annos discedet; ibi denique jejuniis et orationibus nocte ac die Deo serviens ab omni immundo se abstinebit; virum nunquam cognofcet, fed fola fine exemplo, fine macula, fine corruptione, fine virili commixtione, Virgo filium, ancilla Dominum; et gratia et nomine et opere Salvatorem mundi generabit. Itaque furge, ascende Hierusalem, et cum perveneris ad portam, quæ aurea, pro eo quod deaurata est, vocatur, ibi pro figno virum tuum, pro cujus incolumitatis statu solicita es, obvium habebis. Cum hæc igitur ita evenerint, scito quod quæ annuncio fine dubio complenda erunt.

you, that I may inform you, bis nascituram filiam, quæ Ma- . that a daughter will be born unto you, who shall be called Mary, and shall be blessed above all women 2. She shall be immediately upon her birth full of the grace of the Lord, and shall continue during the three years of her weaning in her father's house, afterwards being devoted to the service of the Lord, shall not depart from the Temple, till she arrives to years of discretion. In a word, she Shall there serve the Lord night and day in fastings and prayers b, shall abstain from every unclean thing, and never know any man; but being an unparalleled instance without any pollution or defilement, and a Virgin not knowing any man, shall bring forth a son, and a maid shall bring forth the Lord, who both by his grace and name and works, shall be the Saviour of the world. Arife therefore, and go up to ferusalem, and when you shall come to that which is called The Golden Gate (because it is gilt with gold), as a fign

(of what I have told you) you shall meet your husband, for whose safety you have been so much concerned. When therefore you find these things thus accomplished, believe that all the rest which I have told you, shall also undoubtedly be accomplished.

V. Igitur juxta Angeli præceptum, uterque de loco in quo erant promoventes, afcenderunt Hierusalem; et cum ad locum pervenissent angelico vaticinio defignatum, ibi fibi invicem obviaverunt. Tunc de mutua sua visione læti, et promissæ prolis certitudine securi, debitas Domino humilium exaltatori gratias egerunt. Itaque adorato Dominodomum regreffi, divinum promissum certi et hilares expectabant. Concepit ergo Anna et peperit filiam, et juxta mandatum angelicum parentes vocabant ejus nomen Mariam.

VI. Cumque trium annorum circulus volveretur, et ablactationis tempus completum effet; ad Templum Domini Virginem cum oblationibus adduxerunt. Erant autem circa Templum, juxta quindecim Graduum Pfalmos, quindecim ascensionis gradus. Nam quia Templum erat in monte constitutum. holocausti, quod forinsecus erat, adiri nifi gradibus non valebat. In horum itaque uno beatam Virginem Mariam

V. According therefore to the command of the Angel, both of them left the places where they were, and when they came to the place specified in the Angel's prediction, they met each other. rejoicing at each other's vifion, and being fully fatisfied in the promise of a child, they gave due thanks to the Lord. who exalts the humble. After having praifed the Lord, they returned home, and lived in a cheerful and affured expectation of the promise of God. -So Anna conceived, and brought forth a daughter, and, according to the Angel's command, the parents did call her name Mary.

VI. And when three years were expired, and the time of her weaning complete, they brought the Virgin to the Temple of the Lord with offerings. And there were about the Temple, according to the fifteen Pfalms of Degrees, fifteen stairs to ascend. For the Temple being built in a mountain, the altar of burnt-offering, which was without, could not be come near but by stairs; the parents of the blessed Virgin and

Those Psalms are from the 120th to the 134th, including both.

parvulam parentes constituerunt. Cumque ipsi vestimenta, quæ in itinere habuerant, exuerent, et cultioribus ex more vestibus se et mundioribus induerent; Virgo Domini cunctos figillatim gradus fine ducentis et levantis manu ita ascendit, ut perfectæ ætati in hac duntaxat causa nihil deeffe putares. quippe Dominus in Virginis fuæ infantia magnum quid operabatur; et quanta futura esset, hujus miraculi indicio præmonstrabat. Igitur sacrificio secundum consuetudinem legis celebrato, et voto fuo perfecto, Virginem intra septa Templi cum aliis virginibus ibidem educandis dimiserunt; ipsi verò domum regressi sunt.

infant Mary put her upon one of these stairs; but while they were putting off their clothes, in which they had travelled, and according to custom putting on some that were more neat and clean, in the mean time the Virgin of the Lord in fuch a manner went up all the stairs one after another, without the help of any to lead her or lift her; that any one would have judged from hence, that she was of perfect age. Thus the Lord did in the infancy of his virgin work this extraordinary work, and evidence by this miracle how great she was like to be hereafter. But the parents having offered up their facrifice, according to the cuftom of the law, and perfected

their vow, left the Virgin with other virgins in the apartments of the Temple, who were to be brought up there, and they returned home.

VII. Virgo autem Domini cum ætatis processu et virtutibus proficiebat; et juxta Psalmistam, pater et mater dereliquerunt eam, Dominus vero assumpsit eam. Quotidie namque ab Angelis frequentabatur, quotidie divina visione fruebatur, quæ eam a malis omnibus custodiebat, et bonis omnibus redundare sa-

VII. But the Virgin of the Lord, as she advanced in years, increased also in perfections, and according to that of the Psalmist, Her father and mother for sook her, but the Lord took care of her. For she every day had the conversation of Angels, and every day received visions from God, which preserved her from all sorts of evil, and caused her to

Itaque ad quartum decimum annum usque pervenit, ut non folum nihil de ea mali reprehensione dignum confingere possent; sed et boni omnes qui eam noverant, vitam et conversationem ejus admiratione dignam judicarent. Tunc Pontifex publice denunciabat, ut virgines quæ in Templo publice constituebantur, et hoc ætatis tempus explêssent, domum reverterentur, et nuptiis secundum morem gentis et ætatis maturitatem operam darent. mandato cum cæteræ pronæ paruissent, sola Virgo Domini Maria hoc se facere non posse respondit, dicens; se quidem et parentes suos Domini servitio mancipasse, et insuper se ipsam Domino virginitatem vovisse, quam nunquam viro aliquo commixtionis more cognito violare vellet. Pontifex vero in angustia constitutus animi, cum neque contra Scripturam, quæ dicit, Vovete et reddite, votum infringendum putaret, neque morem genti infuetum introducere auabound with all good things; fo that when at length fhe arrived to her fourteenth year, as the wicked could not lay any thing to her charge worthy of reproof, fo all good perfons, who were acquainted with her, admired her life and conversation. At that time the High-priest made a publick order, That all the virgins who had publick settlements in the Temple, and were come to this age, should return home, and, as they were now of a proper maturity, should, according to the custom of their country, endeavour to be mar-To which command, though all the other virgins readily yielded obedience, Mary the Virgin of the Lord alone answered, that she could not comply with it, affigning these reasons, that both she and her parents had devoted ber to the service of the Lord; and befides, that fhe had vowed virginity to the Lord, which vow she was resolved never to break through by lying with a man. The High-priest being hereby brought into a difficulty,

feeing he durst neither on the one hand dissolve the vow, and disobey the Scripture, which says, Vow and pay a, nor on the other hand introduce a custom, to which the people were

^{*} Eccles. v. 4, 5, 6, et Pfal. lxxvi. 11.

deret, præcepit ut ad festivitatem quæ imminebat, omnes ex Hierofolymis et vicinis locis primores adesient, quorum confilio scire posset, quid de tam dubia re faciendum esset. Quod cum fieret, omnibus in commune placuit, Dominum fuper hac re effe confulendum. Et cunctis quidem in orationem incumbentibus, Pontifex ad confulendum Deum ex more accessit. Nec mora, cunctis audientibus de oraculo et de propitiatorii loco vox facta est, secundum Esaiæ vaticinium requirendum esse, cui Virgo illa commendari et desponsari deberet. Liquet enim Efaiam dicere, Egredietur virga de radice Jesse, et slos de radice ejus ascendet, et requiescet super eum Spiritus Domini, Spiritus Sapientiæ et Intellectus, Spiritus Confilii et Fortitudinis, Spiritus Scientiæ et Pietatis, et replebit eum Spiritus timoris Domini. Secundum hanc ergo prophetiam, cunctos de domo et familia David, nuptui habiles, strangers, commanded, that at the approaching feast all the principal persons both of Jerusalem and the neighbouring places should meet together, that he might have their advice, how he had best proceed in so difficult a case. When they were accordingly met, they unanimously agreed to feek the Lord, and ask counfel from him on this matter a. And when they were all engaged in prayer, the Highprieft, according to the usual way, went to confult God, and immediately there was a voice from the ark, and the mercy-feat, which all prefent heard, that it must be enquired or fought out by a prophecy of Isaiah, to whom that Virgin should be given and be betrothed; for Isaiah saith, There shall come forth a rod out of the stem of Jesse, and a flower shall spring out of its root, and the Spirit of the Lord shall rest upon bim, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Might, the Spirit of Knowledge and Piety,

and the Spirit of the fear of the Lord shall fill him. Then, according to this prophecy, he appointed, that all the men of the house and family of David, who were marriageable, and

a Num. xxvii. 2r. compared Deut, xxxiii. 8. Ezra ii. 63. Newith Exod. xxviii. 30. Lev. viii. 8. hem. vii. 65.

non conjugatos, virgas fuas allaturos ad altare prædixit; et cujuscunque post allationem virgula florem germinâsset, et in ejus cacumine Spiritus Domini in specie Columbæ confedisset, ipsum esse cui Virgo commendari et desponsari deberet.

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VIII. Erat autem inter cæteros Joseph, homo de domo et familia David, grandævus; cunctis vero virgas juxta ordinem deferentibus, folus ipfe fuam fubtraxit. Unde cum nihil divinæ voci confonum apparuisset, Pontifex iterato Deum confulendum putavit; qui respondit, solum illum ex his, qui defignati erant, virgam fuam non attulisfe, qui Virginem defponfare deberet. Proditus itaque est Joseph. Cum enim virgam fuam attuliffet, et in cacumine ejus co-Tumba de cœlo veniens confediffet, liquido omnibus patuit ei Virginem desponsandam fore. Igitur nuptiarum jure de more celebrato, ipfe quidem in Bethlehem recedit ci-'vitatem, domum fuam difpofiturus, et nuptiis necessaria procuraturus. Virgo autem

not married, should bring their feveral rods to the altar, and out of whatsoever person's rod after it was brought, a slower should bud forth, and on the top of it the Spirit of the Lord should sit in the appearance of a dove, he should be the man to whom the Virgin should be given and be betrothed.

VIII. Among the reft there was a man named Joseph, of the house and family of David, and a person very far advanced in years, who drew back his rod, when every one befides prefented his. So that when nothing appeared agreeable to the heavenly voice, the High-priest judged it proper to confult God again, who answered, That he to whom the Virgin was to be betrothed was the only person of those who were brought together, who had not brought his rod. Jofeph therefore was betrayed. For when he did bring his rod, and a dove coming from heaven pitched upon the top of it, every one plainly faw, that the Virgin was to be betrothed to him: accordingly the usual ceremonies of betrothing being over, he returns to his own city of Beth-

lehem, to fet his house in order, and make the needful provifions for the marriage. But the Virgin of the Lord, Mary, with Domini Maria cum aliis septem virginibus coævis et collactaneis, quas a sacerdote acceperat, ad domum parentum suorum in Galilæa reversa est.

IX. Istis vero diebus, primo feilicet adventus sui in Galilæam tempore, missus est ad eam Angelus Gabriel a Deo, qui ei conceptum Dominicum narracet, et conceptionis vel modum vel ordinem exponeret. Denique ingreffus ad eam cubiculum quidem, ubi manebat, ingenti lumine perfudit; ipsam vero gratantissime falutans, dixit, Ave Maria, Virgo Domini gratistima, Virgo gratia plena, Dominus tecum; benedicta tu præ omnibus mulieribus, benedicta præ omnibus hactenus natis hominibus. Virgo autem, quæ jam Angelicos bene noverat vultus, et lumen cœleste insuetum non habebat. neque Angelica visione territa, neque luminis magnitudine stupefacta, sed in solo ejus fermone turbata est; et cogitare coepit, qualis ifta falutatio tam infolita effe poffet, with seven other virgins of the same age, and who had been weaned at the same time, which she had received of the Priest, returned to her parents' house in Galilee,

IX. Now at this time, viz. of her first coming into Galifee, the Angel Gabriel was fent to her from God, to declare to her the conception of our Saviour, and the manner and way of her conceiving him. Accordingly going into her, he filled the chamber where the was with a prodigious light, and in a most courteous manner faluting her, he said, Hail, Mary, Virgin of the Lord most acceptable! Oh Virgin full of grace! The Lord is with you, you are bleffed above all women, bleffed above all men, that have been hitherto born 2. But the Virgin, who had before been well acquainted with the countenances of Angels, and to whom such light from heaven was no uncommon thing, was neither terrified with the vifion of the Angel, nor aftonished at the greatness of the light, but only troubled about

the Angel's words, and began to confider what that so extraordinary a falutation should mean, what it did portend,

quidve portenderet, vel quem finem effet habitura. Huic cogitationi Angelus divinitus inspiratus occurrens; Ne timeas, inquit, Maria, quafi aliquid contrarium tuæ caftitati hac falutatione prætexam: invenisti enim gratiam apud Dominum, quia castitatem elegisti. Ideoque Virgo fine peccato concipies, et paries filium. Hic erit magnus, quia dominabitur a mari ufque ad mare, et a flumine ufque ad terminos orbis terræ. Et Filius Altismi vocabitur, quia qui in terris nascitur humilis, in cœlo regnat fublimis. Et dabit illi Dominus Deus sedem David patris ejus, et regnabit in domo Jacob ad æternum, et regni ejus non erit finis. Ipse quippe Rex Regum, et Dominus Dominantium est, et thronus ejus in feculum feculi. His Angeli verbis Virgo non incredula, sed modum scire volens respondit: Quomodo istud fieri potest? Nam cum ipsa virum juxta votum meum nunquam cognosco, quomodo fine virilis feminis incremento parere possum? Ad hoc Ange-

or what fort of end it would have 2. To this thought the Angel divinely inspired replies; Fear not, Mary, as though I intended any thing inconfishent with your chastity in this salutation: for you have found favour with the Lord, because you made virginity your choice. Therefore while you are a Virgin, you shall conceive without sin, and bring forth a son. He shall be great, because he shall reign from sea to sea, and from the river even to the ends of the earth b. And he shall be called the Son of the Highest; for he who is born in a mean state on earth, reigns in an exalted one in beaven. And the Lord shall give him the throne of his father David, and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. For he is the King of Kings, and Lord of Lords, and his throne is for ever and ever. To this discourse of the Angel the Virgin replied, not as though she were unbelieving, but willing to know the manner of it: She faid, How can that be? For feeing, according to my vow, I never have known

any man, bow can I bear a child without the addition of a man's feed? To this the Angel replied and said, Think not,

^{*} Luk. i. 29.

lus, Ne existimes, inquit, Maria, quod humano more concipias. Nam fine virili commixtione Virgo concipies, Virgo paries, Virgo nutries. Spiritus enim Sanctus fuperveniet in te, et virtus Altiffimi obumbrabit tibi, contra omnes ardores libidinis. Ideoque quod nascetur ex te, solum erit fanctum, quia folum fine peccato conceptum, et natum vocabitur Filius Dei. Tunc Maria expansis manibus, et oculis ad cœlum levatis, dixit, Ecce ancilla Domini (neque enim Dominæ nomine digna fum) fiat mihi fecundum verbum tuum.

X. Joseph igitur a Judæa in Galilæam veniens, desponfatam sibi Virginem ducere intendebat; jam namque tres fluxerant menses, et quartus instabat, ex eo tempore quo sibi desponsata suerat. Interea paulatim utero puerperæ intumescente, puerperam se manifestare cæpit, neque hoc latere potuit Joseph. Nam sponsi more liberius ad Virginem introiens, et familiarius cum ea loquens, gravidam esse deprehendit. Æstuare itaque animo

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Mary, that you shall conceive in the ordinary way. without lying with a man, while a Virgin, you shall conceive, while a Virgin, you shall bring forth, and while a Virgin, shall give suck. For the Holy Ghost shall come upon you, and the power of the most High shall overshadow you, without any of the heats of lust. So that which shall be born of you shall be only holy, because it only is conceived without fin, and being born, Shall be called The Son of God. Mary stretching forth her hands, and lifting her eyes to heaven, faid, Behold the handmaid of the Lord! Let it be unto me according to thy word 2.

X. Joseph therefore went from Judæa to Galilee, with intention to marry the Virgin who was betrothed to him; for it was now near three months, since she was betrothed to him. At length it plainly appeared she was with child, and it could not be hid from Joseph: for going to the Virgin in a free manner, as one espoused, and talking familiarly with her, he perceived her to be with child, and thereupon began to be

et fluctuare coepit, quia ignorabat, quid fibi potissimum effet faciendum. Neque enim eam traducere voluit, quia justus erat, neque fornicationis suspicione infamare, quia pius. Itaque cogitavit clam diffolvere conjugium, et occulte dimittere eam. Hæc autem eo cogitante, ecce Angelus Domini ei apparuit in fomnis, dicens; Joseph, fili David, noli timere, hoc est, ne velis fornicationis fuspicionem in Virgine habere, vel aliquid finistrum cogitare, neque timeas eam in uxorem ducere. Quod enim in ea natum est, et nunc animum tuum angit, non hominis, fed Spiritus Sancti est opus. Pariet enim omnium Virgo sola Dei Filium, et vocabis nomen ejus Jesum, id est Salvatorem; ipfe enim falvum faciet populum fuum a peccatis eorum. Igitur Joseph, secundum Angeli præceptum, Virginem uxorem duxit, nec tamen cognovit eam, fed caste procurans custodivit. Jamque nonus a conceptione instabat mensis, cum Joseph uxore cum aliis quæ necessaria erant assumpta,

uneasy and doubtful, not knowing what course it would be best to take; for being a just man, he was not willing to expose her, nor defame her by the fuspicion of being a whore, fince he was a pious man. He purposed therefore privately to put an end to their agreement, and as privately to fend her away. But while he was meditating these things , behold the Angel of the Lord appeared to him in his sleep, and faid, Joseph, for of David, fear not, i. e. be not willing to entertain any fuspicion of the Virgin's being guilty of fornication, or to think any thing amiss of ber, neither be afraid to take her to wife, for that which is begotten in ber, and now distresses your mind, is not the work of man, but the Holy Ghost. For she of all women is that only Virgin who shall bring forth the Son of God, and you shall call his name Jesus, i. e. Saviour, for he will fave his people from their fins. Joseph thereupon, according to the command of the Angel, married the Virgin, and did not know her, but kept her in chaffity. And

now the ninth month from her conception drew near, when Joseph took his wife and what other things were necessary to

Bethlehem civitatem, unde ipse erat, tetendit. Factum est autem, cum essent ibi, impleti sunt dies ut pareret, et peperit filium suum primogenitum, sicut sancti Evangelistæ docuerunt, Dominum nostrum Jesum Christum, qui cum Patre et Filio et Spiritu Sancto vivit et regnat Deus per omnia secula seculorum.

Bethlehem, the city from whence he came. And it came to pass, while they were there, the days were fulfilled for her bringing forth, and she brought forth her first-born son, as the holy Evangelists have taught, even our Lord Jesus Christ, who with Father, Son, and Holy Ghost, lives and reigns to everlasting ages.

CHAP. XIV.

The Epistle of Chromatius and Heliodorus to Jerome, relating to the Gospel of the Birth of Mary. Jerome's Answer to their Letter, containing his Sentiments concerning it. Another Epistle of Jerome's to the same Purpose.

THE following Epiftles I find among Jerome's works, immediately prefixed to the Gospel of the Birth of Marry; and because they relate entirely to it, I thought it proper to insert them here. They are to be found in Jerome's works, Par. II. Tract. II. Epift. XXIII. Epift. XXIV. Epift. XXV. Fol. xxxviii. and xxxix. I find the last of these Epistles in another place of Jerome's works, viz. Par. II. Tract. VI. Epist. LXXXII. Fol. exl.

Epistola Chromatii et Heliodori Episcoporum ad Hieronymum.

DILECTISSIMO fratri Hieronymo Presbytero Chromatius et Heliodorus EpifThe Epistle of Chromatius and Heliodorus Bishops to Jerome.

CHROMATIUS and Heliodorus to our beloved brother Jerome, a Prefbyter,

a [In Edit. Benedict. tom. 5. p. 444, 445.]

copi, falutem in Domino. Ortum Mariæ Reginæ Virginis, fimul et Nativitatem atque Infantiam Domini noftri Jesu Christi in Apocryphis invenimus libris; in quibus multa contraria nostræ fidei considerantes scripta, recusanda credimus universa; ne per occasionem Christi lætitiam Antichristo traderemus. Ista igitur nobis confiderantibus, extiterunt viri Dei, Armenius et Virinus, qui dicerent sanctitatem tuam beatissimi Matthæi Evangelistæ manu scriptum volumen Hebraicum invenisse, in quoet Virginis Matris et Salvatoris Infantia esset scripta; et idcirco tuam charitatem per ipsum Dominum nostrum Jesum Christum expetimus, quatenus ut illud ex Hebræo Latinis auribus tradas; non tantum ad percipiendum quæ funt Christi infignia, quantum ad Hæreticorum aftutiam excludendam, qui ut doctrinam malam instituerent, bonam Christi Nativitatem fuo mendacio miscuerunt; ut post dulcedinem vitæ mortis amaritudinem occultarent. Erit ergo purishmæ pietatis,

greeting in the Lord. We have found in some Apocryphal books, an account of the birth of the Virgin Queen Mary, as also the birth and infancy of our Lord Jefus Christ; in which, because we observe many things contrary to our faith, we believe they ought all to be rejected; left, by the occasion of Christ, advantage should be brought to Antichrift. When we were thinking thefe things, there came two men of God, Armenius and Virinus, who faid your holiness had found a volume in Hebrew written with St. Matthew the Evangelist's own hand, in which was described the infant state of the Virgin Mother, and our Saviour. We, therefore, intreat you by your love to our Lord Jesus Christ, that you would translate it out of Hebrew into Latin, not only that we may perceive what the famous things concerning Christ are, but also especially to refute the craft of the Hereticks, who, that they may the better spread their evil doctrines, have mixed them with the genuine history of our Saviour's Nativity, by a

notorious falsehood, that so after the sweetness of life, they might conceal the bitterness of death. It will therefore be

vel ut rogantes Fratres exaudias, vel Episcopos exigentes charitatis debitum, quod idoneum credideris, recipere facias. Vale in Domino, et ora pro nobis. an evidence of your great piety, either that you oblige your brethren in this request, or do it as an act of kindness, which you shall believe due to (your) Bishops. Farewell in the Lord, and pray for us.

Beati Hieronymi ad prædictos Episcopos de eadem re responstva. St. Jerome's Answer to the aforesaid Bishops, concerning the same subject.

Dominis fanctis et beatissimis Chromatio et Heliodoro Episcopis, Hieronymus exiguus Christi servus in Domino salutem. To the holy Lords and most bleffed Bishops, Chromatius and Heliodorus, Jerome a mean servant of Christ, sendeth greeting in the Lord.

ARDUUM opus injungitur, cum hoc fuerit mihi a vestra beatitudine imperatum, quod nec ipse Sanctus Matthæus Apostolus et Evangelista voluit in aperto conscribi. Si enim hoc fecretum non efset, Evangelio utique ipsius quod edidit, addidisset: sed fecit hunc libellum Hebraicis literis obfignatum, quem ufque adeo edidit, ut ex manu ipfius liber scriptus Hebraicis literis a viris religiofisfimis habeatur, qui etiam a fuis prioribus per successus tempo-

IT was a difficult talk which was fet me, when I received your holiness's command (to translate that) which the Holy Apostle and Evangelist himself St Matthew would not have to be made publick. For if it was not to have been a fecret, he would certainly have annexed it to his own Gospel, which he published; but he composed this little book in Hebrew letters, which he fo published, that most pious perfons, who have received it from the preceding ages, do

judge it was written by him in Hebrew characters, but have

rum fusceperunt, hunc autem ipfum librum nunquam alicui transferendum tradiderunt, textum ejus aliter atque aliter narraverunt. Sed factum eft, ut a Manichæi discipulo nomine Seleuco, qui etiam Apostolorum gesta falso sermone conscripsit, hic liber editus, non ædificationi fed destructioni materiam exhibuerit; et quod talis probaretur in Synodo, cui merito aures Ecclesiæ non paterent. Cessent nunc oblatrantium morfus; non iftum libellum Canonicis fuperaddimus Scripturis, fed ad detegendam hæreseos fallaciam, Apostoli atque Evangelistæ scripta transferimus; in quo opere non tam piis jubentibus Episcopis obtemperamus, quam impiis Hæreticis obviamus. Amor igitur est Christi cui fatisfacimus, credentes quod nos suis orationibus adjuvent, qui ad Servatoris nostri infantiam fanctam per nostram potuerint obedientiam pervenire.

never taken care to have it translated by any one, but delivered very different accounts of its defign and contents. But the truth is, that this book was published by a certain disciple of the Manichees, named Seleucus, (who also composed a spurious history of the Acts of the Apostles), and it rather tends to the ruin than the interest of religion, and was judged to be fuch in a certain Synod, as the Church should justly difregard. Let not therefore any one reproach or censure (my translation). For I am not about to make any addition of a book to the Canonical Scriptures, but, by translating the (pretended) writings of an Apostle and Evangelist, to lay open the tricks of the Hereticks. So that in this work I do not so much obey the holy Bishops' command, as oppose the impious Hereticks. It is therefore the love of Christ by which I am influenced, hoping I shall receive

the benefit of their prayers, who by means of my labour arrive to the knowledge of the hely infancy of our Saviour.

Besides the two preceding Epistles relating to this Gospel, there sollows in Jerome's works another ascribed to him, which is a fort of preface or introduction to his translation of it, and is as sollows:

Petitis

Petitis a me, ut vobis rescribam, quid mihi de quodam libello videatur, qui de Nativitate S. Mariæ a nonnullis habetur; et ideo scire vos volo multa in eo falsa inveniri. Quidam namque Seleucus, qui Passiones Apostolarum confcripfit, hunc libellum composuit. Et sicut de virtutibus eorum et miraculis per eos factis vera dixit, de doctrina vero eorum plura mentitus est; ita et hic multa non vera de corde suo confinxit. Proinde ut in Hebraeo habetur, dem libellum liquet compobere dico, quod fidelium neminem negaturum puto, five hæc vera fint, five ab aliquo conficta, facrofancta Sanctæ Mariæ magna miracula præcessisse, maxima consecuta fu-

You defire that I would write to you my fentiments concerning that little book which some have concerning the Nativity of St. Mary; in which I affure you there are many false accounts. For a certain person named Seleucus, who wrote the history of the Apoflles' Sufferings, was also the author of this fmall tract. And as (in that) he has related many true things concerning the mighty works and miracles done by them, but at the fame time gave very verbum ex verbo transferre false accounts of their doccurabo; fiquidem fanctum E- trine; fo in this he has forged vangelistam Matthæum eun- many false accounts out of his own imagination. Howfuille, et in capite Evangelii ever I will endeavour to ful Hebraicis literis obfigna- translate it word for word, as tum appoluisse; quod an ve- it is in the Hebrew, because rum fit, Auctori Præfationis it is pretended that this fame et fidei fcriptoris committo: book was composed by the iple enim ut hæc dubia effe holy Evangelist Matthew, pronuncio, ita liquido falfa and placed, written in Henon affirmo. Illud autem lin brew characters, at the beginning of his Gospel; but as to the truth of this, I leave it to the author of the preface, and the credit of the writer; for as I declare these things to be uncertain, fo I will not positively affirm them

But this I am not afraid to affert, which I fupto be false. pose no Christian will deny, viz. that, whether these things be true or false, there were great miracles both preceding and VOL. II. following

iffe; et idcirco falva fide ab his qui Deum ista facere posse credunt, fine periculo animæ fuæ credi et legi posse. Denique, in quantum recordari possum, sensum non verba fcriptoris fequens, et nunc eadem semita non iisdem vestigiis incedens, nunc quibufdam diverticulis ad eandem viam recurrens, fic narrationis stylum tentabo, et non alia dicam, quam quæ aut scripta sunt ibi, aut consequenter scribi potuerunt.

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following (the birth) of St. Mary, and therefore they may very fafely, without any hazard of the foul, be both believed and read by those who are perfuaded of the power of God to work fuch miracles. In a word, as far as my memory will ferve, I will attempt fuch a fort of translation, as to fay nothing which is not either written there, or may be supposed by consequence to have been written; observing rather the meaning than the words of

bec vers fift five of slight confide, the sange & Sanday

Mariae magna, minagala predcellifies maxima confecção fil-

the author; fometimes walking in the same path with him, though not in the same steps; and though sometimes turning a little aside, returning to the same way again.

dem Rochem Rouet gonged his dem interhation. Her-Whether any other of the antient writers of Christianity have mentioned this Gospel, or whether these Epistles under the name of Jerome, relating to it, are genuine, I shall not yet inquire, because there still is extant a spurious book, entitled, The Protevangelium, of First Gospel of the Apostle Fames, containing the greatest part of the preceding one, with several other confiderable additions; which (as it is necessary) I will first insert, and then endeavour to give the reader the clearest account I can of both. Left midleon hour will me. miliem negaturum busp. Itvo

to be falle. The third and had affait to affair, while I may pole no Christ an will done, via this, whereast took things the true or faile, there were great miracles both precedible and

CHAP. XV.

The Protevangelion of St. James, in Greek and English, published out of the Orthodoxographa of Jacobus Grynæus, p. 71, &c.

THE same reasons which induced me to insert the preceding Gospel of the Birth of Mary, make it necessary that I should insert this, viz. because there can be no reasonable doubt but that they were of the same original; and as that passed under the name of St. Matthew, so this was ascribed to St. James, and many of its relations received and credited by the antient Christians. Besides, it has been not only published among those books which go under the pompous character of Orthodoxographa, but its first editor Postellus pleads mightily for its authority, would have it received among the Hagiographa, and tells us, it is publickly read and judged authentick and Canonical by the Oriental Churches. (See below, Chap. XXI.)

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Numb. VI.

ΠΡΩΤΕΥΑΓΓΕΛΙΟΝ,

Ή ωερί γεννήσεως Ίπσε Χριςε, και της μπτρός αὐτε της αππρός αὐτε της απαρθένε Μαρίας, λόγος ίσορικὸς άγιε Ίακώθε τε μείονος, συγγενες τε και άδελφε τε Κυρίε Ίπσε, ΄Αποςόλε ωρώτε και Έπισκόπε ωρώτε Χριςιανών των έν Ίερεσαλήμ.

1. IN ταις isogiais των δώδεκα φύλων τέ Ισραήλ ήν Ιωακείμ ωλέσιος σφόδρα, καὶ ωροσεφέρετο τὰ δώρα αύτε διπλά Κυρίω τῶ Θεῷ, λέγων ἐν ἐαυτῷ * Εςαι τὸ της ωερισσείας ωαντί τῷ λαῷ, καὶ τὸ τῆς ἀφέσεώς με Κυρίω τῷ Θεῷ εἰς ἱλασμον ἐμοί. "Ηγγικε δε ήμερα Κυρίε ή μεγάλη, καὶ ωροσέφερον οἱ υίοὶ τε Ίσραπλ τὰ δῶρα αὐτῶν, όμοίως δε καὶ Ἰωακείμ τα быра айтё° хай ёсп хатёрагия αὐτε 'Ρεβείμ ὁ ἀρχιερεύς, λέ-Jen. Onn ifet, cor mbocen-

The PROTEVANGE-LION:

Or, An Historical Account of the Birth of Christ, and the perpetual Virgin Mary his Mother, by James the Lesser, Cousin and Brother of the Lord Jesus, chief Apostle and first Bishop of the Christians in Jerusalem.

N the history of the twelve tribes of Ifrael (we read) there was a certain person called Joachim, who being very rich made double² offerings to the Lord God, having made this resolution; " My substance shall be for the " benefit of the whole people, " and that I may find mercy " from the Lord God for the " forgiveness of my sins." But at a certain great feaft of the Lord, when the children of Ifrael offered their gifts, and Joachim also offered his: Reuben the High-prieft opposed him, faying, It is not lawful for thee to offer thy

i. e. gave as much more as he was obliged to give.

έγκειν τα δωρά σε, καθότι σπέρμα έκ έποίησας έν Ίσραήλ. Καὶ ἐλυπήθη Ἰωακείμ σφόδρα, καὶ απία είς τὸ δωδεκάφυλον τε λαθ, λέγων έν έαυτῷ. Ει έγω μόνος έκ ἐποίησα σπέρμα ἐν τῷ Ἰσραήλ. Ἡρεύνησε δὲ καὶ ευρε σάντας δικαίες, ότι σπέρμα ανές ησαν έν τῷ Ίσραήλ καὶ έμνήσθη τε ωατριάρχου 'Α-Εραάμ, ότι έν ταις έσχάταις ημέραις έδωκεν αὐτῷ Θεὸς υίὸν τον Ίσαάκ. Καὶ ἐλυπήθη Ίωακείμ σφόδρα, καὶ ἐκ ἐφάνη τη γυναικί αὐτε άλλ' έδωκεν έαυτον είς τον έρημον, หล่า รัสทธิ์ร รทิง ธนทงทิง ลบัรธิ έχει, και ένης ευσεν ημέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, λέγων ἐν ἐαυτῷ. Ού καταβήσομαι, έτ' έπὶ βρώμα, έτ' ἐπὶ ωστον, ἔως αν επισκέψηταί με Κύριος ὁ Θεός με, καὶ έςαι μοι ή εύχή με βρώμα και σώμα.

 Ή δε γυνη αὐτε "Αννα δύο Θρήνεις εθρήνει, καὶ δύο κοπετες εκόπθετο, λέγεσα" Κόψομαι την χηρείαν με, καὶ gifts, seeing thou hast not begot any issue in Israel. At this Joachim being concerned very much, went away to confult the registeries of the twelve tribes, to fee whether he was the only person who had begot no issue. But upon enquiry he found, that all the righteous had raifed up feed in Ifrael: then he called to mind the patriarch Abraham, how that God in the end of his life had given him his fon Isaac; upon which he was exceedingly diffreffed, and would not be feen by his wife, but retired into the wilderness, and fixed his tent there, and fasted forty days and forty nights, faying to himself, I will not go down either to eat or drink, till the Lord my God shall look down upon me, but prayer shall be my meat and drink a.

11. In the mean time his wife Anna was distressed and perplexed on a double account, and said, I will mourn

In imitation of the forty days and nights fast of Moses, recorded Exod. xxiv. 18. xxxiv. 28. Deut.

ix. 9. of Elijab, 1 Kings xix. 8. and Christ's, Matt. iv. 2.

κόψομαι την ατεχνίαν με. "Ηγγικε δε ημέρα Κυρία ή με-Yahn, xal einer 'Igdis n waiδίσκη αυτής Έωσποτε τα-תבנעסוֹק דחֹע לְעצחֹע סצי חֹץγικεν ημέρα Κυρίε, και έκ έξες ι σοι ωενθείν. Αλλά λάε το κεφαλοδέσμιον τέτο, δ έδωκέ μοι ή κυρία τε צף אצי סדו צע בצבבו עוסו סחσασθαι αύτὸ, καθότι ωαιδίσκη είμι ση, και χαρακίηρα έχεις βασιλικόν. Και είπεν 'Αυνα' Απόςα απ' έμε, καὶ ταῦτα έκ ἐποίησα, καὶ ὁ Κύριος εταπείνωσε με σφόδρα. μή πως σανέργος τις έδωκέ σοι τέτο, καὶ ήλθες κοινωνησαί με τη αμαρτία σε.-Kai einer Isoid n waidioun αὐτη: Τί ἀράσομαί σοι; μή τι μείζον αράσομαί σοι, καθότι έκ ήκεσας της φωνής με; απέκλεισε γαρ ο Θεός την μήτραν σε, τε μη δεναί σοι καρπου έν τῷ Ἰσραήλ. Καὶ ἐλυπήθη "Αγνα σφόδρα, καί σεριείλατο τα ίματια αύτης τα νυμφικά, καὶ ωερί ώραν έννάτην κατέδη έν τῷ σαραδείσω αυτής τε wepiπατήσαι. Καὶ είδε δαφνιδέαν, και ἐκάθισεν υποκάτω αυτής, και έλιτάνευε τον Δεσ-

both for my widowhood and my barrenness. Then drew near a great feast of the Lord, and Judith her maid faid, How long will you thus afflict your foul? The feast of the Lord is now come, when it is unlawful for any one to mourn. Take therefore this bood which was given me by one who makes fuch things, for it is not fit that I who am a servant should wear it, but it well suits a person of your greater character. But Anna replied, Depart from me, I am not used to such things; besides, the Lord bath greatly bumbled me. I fear some ill-designing person hath given thee this, and thou art come to pollute me with thy sin .- Then Judith her maid answered, What evil shall I wish you, fince you will not hearken to me? I cannot wish you a greater curse (than you are under) in that God has Shut up your womb, that you should not be a mother in Ifrael. At this Anna was exceedingly troubled, and having on her wedding garment, went about three o'clock in the afternoon to walk in her garden. And she saw a laureltree, and fat under it, and prayed unto the Lord, faying,

πότην, λέγεσα "Ω Θεὸς τῶν κατέρων με, εὐλόγησόν με, καλὼς εὐλόγησας την μήτραν τῆς Σάρρας, καὶ ἔδωκας αὐτῆ υίὸν τὸν Ἰσαάκ.

"O God of my fathers, bless
me and regard my prayer,
as thou didst bless the womb
of Sarah, and gavest her a
fon Isaac."

ΙΙΙ. Καὶ ήτένισεν είς τὸν Beavor, xai elde nalían ses-Βίων έν τη δάφνη, και έποίησε Βρηνον έν έαυτη λέγεσα. Οί μοι, τίς με έγέννησε; σοία δε μήτρα έξεφυσε με; ότι έγω κατάρα έγενήθην ένώπιον των υίων Ίσραήλ καὶ όνείδισαν καὶ έξεμυκτήρισαν με έν τῷ ναῷ τέ Θέε -με. Οί μοι, τίνι ωμοιώθην; έχ ωmoins in the rois Inpious The γης, ότι αὐτα τα θηρία της γης γόνιμα έςι ένωπιόν σε, Κύριε. Οί μοι, τίνι ωμοιώθην έγώ; έχ ώμοιώ τοις αλόγοις ζώοις, ότι αὐτα άλογα ζωα γόνιμα είσιν ένώπιόν σε, Κύριε. Οι μοι, τίνι υμοιώθην έγω; έχ ωμοιώθην έγω τοίς υδασι τέτοις, ότι αύτα τα ύδατα γόνιμα είσιν ένωπιόν σε, Κύριε. Οί μοι, -ώ χε ζωγέ νηθωιομώ ενίτ μοιώθην έγω τοῖς χύμασι τῆς

theparents, layered, Raine me

Trails

III. And as she was looking towards heaven, she perceived a sparrow's nest in the laurel, and mourning within herself, she said, Wo is me, who begat me? and what womb did bare me? that I should be thus accursed before the children of Ifrael, and that they should reproach and deride me in the temple of my God: Wo is me, to what can I be compared? I am not comparable to the very beafts of the earth, for even the beafts of the earth are fruitful before thee, O Lord! Wo is me, to what can I be compared? I am not comparable to the brute animals, for even the brute animals are fruitful before thee, O Lord! Wo is me, to what am I comparable? I cannot be compared to thefe waters, for even the waters are fruitful before thee, O Lord! Wo is me, to what can I be compared? I am not comΒαλάσσης, ότι καὶ τὰ κύμα]α γαληνιώντα καὶ σκιρτώντα, καὶ οἱ ἐν αὐτοῖς ἰχθύες εὐλογεσί σε, Κύριε. Οἴ μοι, τίνι ωμοιώθην ἐγώ; ἐχ ωμοιώθην ἐγὼ τῆ γῆ ταύτη, ότι καὶ ἡ γῆ προσφέρει τὰς καρπὰς αὐτῆς, καὶ εὐλογεῖ σε, Κύριε.

IV. Kai ide "Ayledos Kupis επέςη, λέγων αὐτη Αννα, *Αννα, ἐπήκεσε Κύριος ὁ Θεὸς της δεήσεως σε συλλήψη καὶ γεννήσεις, και λαληθήσεται τὸ σπέρμα σε ἐν ὅλη τῆ οἰκεμένη. Καὶ είπεν Avva: Zn Κύριο ὁ Θεός με, ὁ τι ἐὰν γεννήσω είτε άρρεν είτε θήλυ, **προσάζω αὐτὸ δῶξον Κυξίω τῷ** Θεῷ με, καὶ ἔςαι λειτεργέν πάσας τὰς ἡμέρας τῆς ζωῆς αύτε. Καὶ ἰδε δύο άγγελοι Αλθου, απαγγέλλουτες αὐτή. 'Ιδε 'Ιωακείμ έρχεται μετά των ωοιμένων αύτε άγγελος γαρ Κυρίε κατέδη ωρός αὐτον, καὶ εἶπεν αὐτῷ. Ἐπήκεσε Κύpios o Deòs The denorus ou. σπεύσον, κατάξηθι έντευθεν. ide yap Auva n youn or ev γαςρί λήψεται. Καὶ κατέδη Ίωακεῖμ, καὶ ἐκάλεσε τές ωοιμένας αὐτε, λέγων° Φέρεθέ

parable to the waves of the sea; for these, whether they are calm, or in motion, with the sishes which are in them, praise thee, O Lord! Wo is me, to what can I be compared? I am not comparable to the very earth, for the earth produces its fruits, and praises thee, O Lord!

Iv. Then an angel of the Lord stood by her, and said, Anna, Anna, the Lord bath heard thy prayer; thou shalt conceive and bring forth, and thy progeny shall be spoke of in all the world. And Anna answered, As the Lord my God liveth, whatever I bring forth, whether it be male or female, . I will devote it to the Lord my God, and it shall minister to bim in holy things, during its whole life. And behold there appeared two angels, faying unto her, Behold Foachim (thy husband) is coming with his Shepherds, for an angel of the Lord bath also come down to him, and said, The Lord God hath heard thy prayer, make hafte and go hence, for behold Anna thy wife shall conceive. And Joachim went down, and called his thepherds, faying, Bring me

μοι ώδε δέκα αμνάδας άπαλές καὶ αμώμες, καὶ ἔσονται δέκα άμνάδες Κυρίω τῷ Θεῷ με καὶ φέρετέ μοι δεκαδύο μόσχες απαλές, καὶ ἔσονται δεκαδύο μόσχοι τοις ιερεύσι καὶ τῆ γερεσία καὶ έκατὸν χιμάρες, καὶ ἔσονται έκατὸν χίμαροι σαντί τῷ λαῷ. Καὶ κατέξη Ίωακείμ μετα των wοιμένων αυτέ, καὶ έςη 'Aννα σαρά την σύλην, καὶ ίδε τον Ίωακείμ έρχόμενον μετά των σοιμένων, καὶ δραμέσα έκρεμάσθη ἐν τῷ τραχήλῷ αὐτέ, λέγεσα Νου οίδα, ότι Κύριος ευλόγησε με σφόδρα ίδε γαρ ή χήρα εκέτι χήρα καὶ άτεχνος έν γαςρί λήψομαι.

ν. Καὶ ἀνεπαύσατο Ἰωα
κεὶμ τῆ ωρώτη ἡμέρα ἐν τῷ

οἴκῷ αὐτῦ. Τῆ δὲ ἐπαύριον

ωροσέφερε τὰ δῶρα αὐτῦ, λέ
γων Εἰ Κύριος ἱλάσθη μοι,

τὸ ωεταλὸν τῦ ἱερέως φανερὸν

ωοιήσει καὶ ωροσῆλθε τῷ

ωτάλῳ τῦ ἱερέως, ὡς ἀνέθη

ἐπὶ τὸ θυσιαςήριον τῦ Κυρίω,

καὶ εἰδε, καὶ ἰδὲ άμαρτία ἐκ

εὐρέθη ἐν αὐτῷ. Καὶ εἶπεν

hither ten she-lambs without spot or blemish, and they shall be for the Lord my God, and bring me twelve calves without blemish, and the twelve calves shall be for the priests and the elders. (Bring me) also a bundred goats, and the hundred goats shall be for the whole people. And Joachim went down with the shepherds, and Anna stood by the gate, and faw Joachim coming with the shepherds, and fhe ran, and hanging about his neck, faid, Now I know that the Lord bath greatly bleffed me; for behold, I who was a widow am no longer a widow, and I who was barren Shall conceive.

v. And Joachim abode the first day in his house, but on the morrow he brought his offerings, and said, If the Lord be propitious to me, let the plate which is on the priess forehead make it manifest. And he consulted the plate which the priest wore, and saw it, and behold sin was not found in him. And

rxviii, 36, &c. and Spencer de U-rim et Thummim,

^{*} Such an infrument God had appointed the High-priest to wear for fuch discoveries. See Exod.

Ιωακείμ' Νύν οίδα ότι ό Κύριος ίλασθη μοι, καὶ άφείλε σάντα τὰ άμαρτήματά με. Καὶ κατέθη ἐκ τε ναε Κυρίε δεδικαιωμένος, και ήλθεν είς του οίκου αύτε. επληρώθησαν τη Αυνη μήνες έννέα, καὶ έγέννησεν "Αννα, καὶ είπε τη μαία. Τί έγέν-שחקם; אמו בוֹחבּע מטֹדה, שהאטי καὶ εἶπεν "Αννα. Έμεγάλυνε ό בינוס דחי לעצחי עצ דה הμέρα ταύτη καὶ ανέκλινεν αυτήν. Πληρωθασών δε τών ύμερων, απεσμήξατο "Αννα, xai towns partor in wardi, καὶ ἐκαλέσατο τὸ ὄνομα αὐrns Mapia.

VI. Ημέρα δε και ημέρα Exparaisto n' wais' yevomenns δε αυτής έννεαμηνιαίε χρόνε, ές πσεν αὐτην χαμαί ή μήτης वर्गेनाड, मह स्वस्वितवा हो डिवरवा. Καὶ ἐννέα βήματα ωεριπατήσασα ήλθεν είς χόλπον της μητρός αυτής. Και ήρπασεν מנדחש ה שחדתף מנדחק, אביץצדמי Zn Kuptor & Ores us, & un שנף והמדחסנו בע דה שה דמטדה έως αν απάξω σε έν τῷ ναῷ Κυρία. Καὶ ἐποίησεν άγιασμα בש דש אסודשטו שטדקל, אמו אסוνον καὶ ακάθαρτον Βκ εία δι-Toachim

Joachim said, Now I know that the Lord is propitious to me, and bath taken away all my fins. And he went down from the temple of the Lord justified, and he went to his own house. And when nine months were fulfilled to Anna, fhe brought forth, and faid to the midwife, What have I brought forth? And she told her, A girl. Then Anna faid, The Lord bath this day magnified my foul; and she laid her in bed. And when the days of her purification were accomplished, she gave fuck to the child, and called her name Mary,

vi. And the child increased in strength every day, so that when the was nine months old, her mother put her upon the ground to try if she could ftand; and when the had walked nine steps, she came again to her mother's lap. Then her mother catched her up, and faid, As the Lord my God liveth, thou shalt not walk again on this earth, till I bring thee into the temple of the Lord. Accordingly the made her chamber a holy place, and fuffered nothing common or unclean to come

ελθείν δι' αυτής, και έκάλεσε τας θυγατέρας των Εξραίων τας αμιάντες, καὶ ε διεπλήνων αύτήν. Έγένετο δε ωρώτος ένιαυτός τη ωαιδί, καὶ ἐποίησεν Ίωακείμ δοχήν μεγάλην, καὶ ἐκάλεσε τὰς ἱερεῖς, καὶ דצי שף שושת דבו בי אמו דחי שבρεσίαν, καὶ σάντα τὸν λαὸν Ίσραηλ, καὶ ωροσήνείκεν Ίωακείμ την ωαίδα τοίς άρχιερεύσι, καὶ ευλόγησαν αυτήν, λέγοντες Ο Θεός των πατέρων ήμων ευλόγησον την waida ταύτην, καὶ δὸς αὐτῆ όνομα ονομαςον αιώνιον ωά-हवाद नवाँद पृश्यवाँद भवो हाँ मह was ὁ λαὸς, Γένοιτο, γένοιτο, αμήν καὶ ωάλιν ωροσήνεγκε αύτην τοις ίερευσι, και ευλόγησαν αυτήν, λέγοντες. Ο Θεὸς τῶν ὑψωμάτων ἐπίδλεψον έπὶ την ωαϊδα ταυτήν, καὶ εὐλόγησον αὐτὴν ἐσχάτην εὐ+ Aoyiav, n TIS Siasoxni Ex έχει. Καὶ ανήρπασεν αυτήν η μήτης αὐτης, και έδωκεν αυτή μασθόν. Καὶ ἐποίησεν "Αννα ἄσμα Κυρίω, λέγασα:

near her, but invited certain undefiled daughters of Israel, and they drew her afide. But when the child was a year old, Joachim made a great feaft, and invited the priefts, scribes, elders, and all the people of Ifrael; and Joachim then made an offering of the girl to the chief-priefts, and they bleffed her, faying, The God of our fathers bless this girl, and give her a name famous and lasting through all generations. And all the people replied, So be it, Amen: then (Joachim) a fecond time offered her to the priefts, and they bleffed her, faying, O most high God, regard this girl, and bless her with an uninterrupted (or everlasting) bleffing. Upon this her mather took her up, and gave her the breaft, and fung the following fong to the Lord b: I will fing a fong unto the Lord my God, for he bath vifited me, and taken away from me the reproach of mine enemies, and hath given me the fruit of his righteousness, that

"Ασφ φόλν Κυρίφ τῷ Θεῷ με, ὅτι ἐπεσκέψατό με, καὶ ἀφείλεν ἀπ' ἐμε τὸ ὄνειδος τῶν ἐχθρῶν με' καὶ ἔδωκέ μοι καρπὸν δι-

Prieft

^{[*} Fabritius proposes dinduron, curabant, perlawabant.]

Compare ? Sam. ii. 1, &c. with Luke i. 46.

καιοσύνης αὐτὰ ὅτι ἀναγίελεῖ τοῖς υίοῖς Ρεβείμ, ὅτι Ͽηλάζει Ἦνα. Καὶ ἀνέπαυσεν αὐτὴν ἐν τῷ ἀγιάσματι αὐτῆς, καὶ ἔξῆλθε, καὶ ἀιπκόνει αὐτοῖς. Τελεσθέντο ἀ δὲ τε δείπνε, καὶ λοξάζοντες τὸν Θεὸν Ισραήλ.

of Reuben, that Anna gives fuck. Then she put the child to rest in the room which she had consecrated, and she went out and ministered unto them. And when the feast was ended, they went away rejoicing, and praising the God of Israel.

VII. The de ward wpooreτίθεντο οι μήνες αυτής. Εγέ-PETO de dierns n wais, xai είπεν Ίωακείμ τη "Αννα: 'Απάξωμεν αὐτην είς τὸν ναὸν τὰ Κυρία, ώς ε αποδώμεν την έπαγγελίαν, ην έπηγεηλάμεθα Κυρίω τῷ Θεῷ, μή πως ἀποςράφη αφ' ημών, και απρόσδεκου γένοιτο τὸ δῶρον ημῶν. Καὶ είπεν "Αννα 'Αναμείνωμεν το τρίτον έτο, όπως μη έπιζητήσει φατέρα. Καὶ είπεν Ίωακείμ, αναμείνωμεν. Έγενετο र्वे प्राथमां में कवाँद, मकी श्रीमहा Ίωακείμο Καλέσωμεν τὰς θυγατέρας των Έβραίων τας αμιάντες, και λαθέτωσαν ανα λαμπάδα, καὶ ἔςωσαν καιépevai, iva pin seaph n wais είς τὰ ὀπίσω, καὶ αίχμαλω-गाउनि में पेप्रमें वर्णमें हैंस मब्ह Κυρίε. Καὶ ἐποίησαν ἔτως,

VII. But the girl grew, and when the was two years old, Joachim faid to Anna, Let us lead her to the Temple of the Lord, that we may perform our vow, which we have vowed unto the Lord God, left be should be angry with us, and our offering be unacceptable. But Anna said, Let us wait the third year, left she should be at a loss to know her father. And Joachim faid, Let us then wait. And when the child was three years old, Joachim faid, Let us invite the daughters of the Hebrews, who are undefiled, and let them take each a lamp, and let them be lighted, that the child may not turn back again, and ber mind be fet against the Temple of the Lord. And they did thus till they ascended into the Temple of the Lord. And the (High)

τως ανέβησαν είς του ναον Κυρίκ. Και εδέξατο αυτήν ο Priest εερεύς, καὶ εὐλόγησεν αὐτην, καὶ εἶπε Μαρία, ἐμεγάλυνε Κύρι ὁ Θεὸς τὸ ὄνομά σε ἐν πάσαις ταῖς γενεαῖς ἐπί σοι γὰρ ἐπ' ἐσχάτων τῶν ἡμερῶν φανερώσει Κύρι Ἰσραήλ, Καὶ ἐκά Ἰσεν αὐτην ἐν τῷ τρίτο βαθμῷ τὰ Βυσιας ηρία, καὶ δέδωκεν αὐτη χάριν Κύρι ὁ Θεὸς, καὶ κατεχόρευσε τοῖς ποσὶν αὐτης, καὶ ἡγάπησεν αὐτην πᾶς οἶκ ◊ Ἰσραήλ.

VIII. Kal xatilnoav yoνείς αυτής θαυμάζοντες, και αίνευτες του Θεάν, ότι έχ έςράφη ή σαίς σρός αυτές. Hu di Magia iv To vao Kuρία ώς ωερίσερα νεμομένη, καὶ έλαμβανε τροφήν έκ χειρός Ayleas. Tevopulung de aurns δώδεκα έτων, συμδάλιον έγενείο των ίερέων λεγόντων 'Ιδέ Μαρία γέγουε δωδεκαετής τί Εν מנידה שסוחששובט, מח חשב מושען θη το αγίασμα τε Κυρίε Θεέ muw ; Kai einov di iepeis πρός Ζαχαρίαν τον άρχιερέα. בט בחשו בחו דם ששומבה פופי Kupis, nai eirea de eis to ayiασμα, καὶ σρόσευξαι σερί αύτης και δ έαν φανερώση σοι Κύρι , τέτο ωοίησον. Καὶ

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Priest received her, and blessed her, and said, Mary, the Lord God hath magnified thy name to all generations, and to the very end of time by thee will the Lord shew his redemption to the children of Israel. And he placed her upon the third step of the altar, and the Lord gave unto her grace, and she danced with her feet, and all the house of Israel loved her.

VIII. And her parents went away filled with wonder, and praifing God, because the girl did not return back to them. But Mary continued in the Temple, as a dove educated there, and received her food from the hand of an Angel. And when the was twelve years of age, the Priests met in a council, and faid, Behold, Mary is twelve years of age; what shall we do with her, for fear left the holy place of the Lord our God should be defiled? Then replied the Priefts to Zacharias the High-prieft, Do you stand at the altar of the Lord, and enter into the holy place, and make petitions concerning ber, and whatfoever the Lord shall manifest unto you, that do. Then the Highpriest

είσηλθεν ο ίερευς λαβών τον δωδεκακώδωνα είς τα άγια των αγίων, και ηθέατο σερί autis. Kal ide "Aylehos Kuρίε έπέςη, λέγων αὐτῷ. Ζαχαρία, Ζαχαρία, έξελθε καὶ έκκλησίασου ωάντας τὰς χηρεύοντας το λαθ, και ένεγκάτωσαν ανα ράθδου, καὶ ῷ αν imideign Kupico o Ocos onμείου, τέτε έςαι γυνή. Καί εξήλθον οι κήρυκες καθ' όλης της Ίεδαίας, καὶ ήχησεν ή σάλπιγέ Κυρίε, καὶ ἰδε συνέδραμον σάντες είς απάντη-GIV. A alegned .

ΙΧ. Ιωσήφ δε ρίψας τὸ σκέπαρνον, έξηλθεν είς συνάντησιν αὐτῶν, καὶ συναχθένθες απηλθον πρός τον άρχιερέα, λαδόντες τὰς ράδδες. Δεξάune de dexiepers pabous αυτών είσηλθεν είς τὸ ίερον προσεύξασθαι. Τελέσας δέ την εύχην, έλαδε τὰς ράβδυς, nai ikendwy idwney autois, nai อาเมอเอง ล่น ที่ง ล่น ลงาลเร าทั้ง δε έσχάτην ράβδον έλαβεν Ίωσήφ και ίδε σερισερά πλθεν έχ της ράβδε, και ἐπετάσθη έπάνω της κεφαλής Ίωσηφ'

priest entered into the Holy of Holies, and taking away with him the breaft-plate of judgment a, made prayers concerning her; and behold the Angel of the Lord came to him, and faid, Zacharias, Zacharias, Go forth and call together all the widowers among the people, and let every one of them bring his rod, and he by whom the Lord shall shew a fign shall be the busband of Mary. And the criers went out through all Judea, and the trumpet of the Lord founded, and all the people ran and met together.

1x. Joseph also throwing away his hatchet went out to meet them, and when they were met, they went to the Highpriest, taking every man his rod. After the High-priest had received their rods, he went into the Temple to pray; and when he had finished his prayer, he took the rods and went forth and distributed them, and there was no fign (or miracle) attended them. The last rod was taken by Joseph, and behold, a dove proceeded out of the rod, and flew upon the head of Joseph.

καὶ είπεν ὁ ἀρχιερεύς 'Ιωσήφ, συ κεκλήρωσαι την σαρθένου Κυρίε σαραλαβείν είς τήρησιν αὐτῷ καὶ ἀντεῖπεν ὁ Ἰωσηφ, λέγων υίες έχω και ωρεσδύτης είμι, αυτή δε νεανίς μή πως έσομαι κατάγελως τοις υίοις Ισραήλ. Καὶ εἶπεν ὁ ἀρχιερεύς Ίωσηφ, φοδήθητι Κύριον τον Θεόν σε, καὶ μνήσθητι, όσα έποίησεν ὁ Θεὸς τοῖς Δαθαν, Κωρέ, και 'Αξειρώμ' πως έδιχάσθη ή γη καὶ κατέπιεν αύτες διά την άντιλογίαν αὐτῶν καὶ νῦν φοδήθητι τον Θεον, Ιωσήρ, μή τι έςαι ταῦτα ἐν τῷ οἴκῷ σε. Καὶ φοδηθείς Ίωσηφ ωαρέλαθεν αὐτην είς τον οίκον αυτέ. είπεν Ίωσηφ τη Μαρία Ίδε **σ**αρέλαδόν σε έκ νας Κυρίε, καὶ νῦν καταλείπω σε έν τῷ οίκω με απέρχομαι γάρ οίκοδομήσαι τας οίκοδομάς με Κύρι δέ σε διαφυλάξα.

Χ. Έγένετο δε συμδέλιον τῶν ἱερέων, λεγόντων ποιήσωμεν καταπέτασμα τε ναε Κυείε. Καὶ είπεν ὁ ἀρχιερεύς Καλέσατέ μοι ἐπτὰ παρθένες ἀμιάντες ἀπὸ τῆς φυλῆς Δαείδ. Καὶ ἀπῆλθον οἱ ὑπηρέται, καὶ εἰσήγαγον αὐτὰς εἰς

And the High-priest said, 70feph, Thou art the person chosen to take the Virgin of the Lord to keep her for him; but Jofeph refused, saying, I am an old man, and have children, but she is young, and I fear lest I should appear ridiculous in Ifrael. Then the High-priest replied, Joseph, Fear the Lord thy God, and remember how God dealt with Dathan, Corah, and Abiram, how the earth opened and swallowed them up, because of their contradiction. Now therefore, Foseph, fear God, left the like things should happen in your family. Joseph then being afraid, took her unto his house, and Joseph said unto Mary, Behold, I have taken thee from the Temple of the Lord, and now I will leave thee in my house; I must go to mind my trade of building. The Lord be with thee.

x. And it came to pass in a council of the Priests it was said, Let us make a new veil for the Temple of the Lord. And the High-priest said, Call together to me seven undefiled Virgins of the tribe of David. And the servants went and brought them into the

Temple

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τὸν ναὸν Κυρία, καὶ εἶπεν αὐταις δ άρχιερεύς. Λάχετέ μοι ώδε, τίς νήσεται χρυσον, και του υάκινθου, και τον κόκκινον, καὶ την βύσσον, καὶ την αληθινήν ωορφύραν καὶ έμvhoon Zaxagias weel This Μαρίας, ότι έκ φυλής Δαδίδ έςι. Καὶ ἐκάλεσεν αὐτήν, καὶ באמצבע מטדה ה מאחשניה **σορφύρα, καὶ ἀπίει είς τὸν** οίκον αὐτῆς. Έν δὶ τῷ καιρῷ έκείνω Ζαχαρίας εσίγησε, καὶ έγένετο αντ' αυτέ Σαμεήλ, μέχρις ε ελάλησε Ζαχαρίας. Μαρία δε λαξέσα την άληθινην τορφύραν ένηθε.

ΧΙ. Καὶ λαβέσα την κάλπην, ἐξῆλθε δὲ γεμίσαι ὑδωρ,
καὶ ἤκεσε φωνην, λέγεσαν αὐτῆ Χαίρε κεχαριτωμένη, ὁ
Κύριω μετὰ σέ, εὐλογημένη
σὺ ἐν γυναιξί. Καὶ ωεριεδλέπετο δεξιὰ καὶ ἀριςερὰ, ωόθεν αὐτὴ ἡ φωνή. Καὶ σύντρομω γενομένη, ἐισῆλθεν ἐν
τῷ οἶκῳ αὐτῆς, καὶ ἀνέπαυσε
τὴν κάλπην, καὶ λαβέσα τὴν
ωορφύραν, ἐκαθέσθη ἐπὶ τὰ
θρόνε αὐτῆς, καὶ εἴλκεν αὐτήν. Καὶ ἰδὲ, Αγίελω Κυ-

David. And the forvaints were

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Temple of the Lord, and the High-priest faid unto them, Cast lots before me now, who of you shall fpin the golden thread, who the blue, who the scarlet, who the fine linen, and who the true purple. Then the Highpriest knew Mary, that she was of the tribe of David; and he called her, and the true purple fell to her lot (to fpin), and the went away to her own house. But from that time Zacharias (the High-prieft) became dumb, and Samuel was placed in his room till Zacharias spoke again. But Mary took the true purple, and did spin it.

x1. And she took a pot, and went out to draw water, and heard a voice faying unto her, Hail thou who art full of grace , the Lord is with thee; thou art bleffed among women. And the looked round to the right and to the left (to fee) whence that voice came, and then trembling went into her house, and laying down the water-pot fhe took the purple, and fat down in her feat to work it. And behold the Angel of the Lord flood by antiphent was the bring three 1779-

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ρίε ἐπέςη, λέγων αὐτη. Μή φοδέ, Μαρία, εύρες γάρ χάριν ἐνώπιον Κυρίε. Ἡ δὲ ἀκέσασα διεκρίθη έν έαυτη λέγεσα, τοταπός μοι ὁ άσπασμὸς ἔτος. Καὶ ὁ ἀγίελ Φ εἶπε ωρὸς αὐτήν Ο Κύρι Φ μετά σε, καὶ συλλήψη έν γαςρί. Καὶ εί έγω, φησί, συλλήψομαι από Θέε ζωντ , καὶ γεννήσω, ώς waσα γυνή γεννά; Είπε δε ό άγιελο έχ έτως, Μαρία, αλλα ωνεύμα άγιον έπελεύσεται ἐπί σε, καὶ δύναμις ύψίς κ έπισκιάσει σοι διό καὶ τὸ γενόμενον έκ σε άγιον, κληθήσεται viòs ΘεΒ ζώντ , καὶ καλέσεις τὸ ὄνομα αὐτε Ίησεν αὐτὸς γάρ σώσει τὸν λαὸν αὐτε ἀπὸ τῶν άμαρτιῶν αὐτῶν. Καὶ ἰδὰ ή συγειής σε Έλισαθετ συνειληφυία ές ιν vion in Auber antie, naj Ett שחי באדה ביני מנדח, דח אמλαμένη σείρα. ότι κα άδυνα-रर्गाटल कर्येंग निम्म कर्या रखे Θεω. Καὶ είπε Μαρία· Ίδε ή δέλη Κυρίε, γένοιτό μοι κατά τὸ ρημά σε.

ΧΙΙ. Καὶ ωοιήσασα την ωορφύραν ἀπήγαγε ταύτην τῷ ἀρχιερεῖ καὶ εὐλόγησε Vol. II.

her, and faid, Fear not, Mary, for thou bast found favour in the fight of God; which when fhe heard, fhe reasoned with herself what that fort of salutation meant. And the Angel faid unto her, The Lord is with thee, and thou shalt conceive: to which she replied, What! Shall I conceive by the living God, and bring forth as all other women do? But the Angel returned answer, Not so, O Mary, but the Holy Ghost shall came upon thee, and the power of the Most High shall overshadow thee; wherefore that which shall be born of thee shall be holy, and shall be called the Son of the Living God, and thou shalt call his name Jesus; for he shall save his people from their sins. And behold thy coufin Elizabeth, she also bath conceived a son in her old age. And this now is the fixth month with her, who was called barren; for nothing is impossible with God. And Mary faid, Behold the handmaid of the Lord, let it be unto me according to thy word.

xII. And when she had wrought her purple, she carried it to the High-priest, and

the

αύτην ο αρχιερεύς, λέγων Μαρία, έμεγάλυνε Κύριο ό Θεός τὸ ὄνομά σε, καὶ ἔση ευλογημένη έν σάσαις ταίς YEVEOUS THE YES. Xapav de λαξέσα Μαρία απία ωρός Έλισάβετ, την συγΓενίδα αύτης, καὶ έκρεσε την θύραν. xai axerara n'Exicaber, δραμέσα ήνοιξεν αυτή, καί ευλύγησεν αυτήν, καὶ εἶπε. Καὶ τόθεν μοι τέτο, ίνα ή μήτης το Κυρίε με ήλθεν ωρός με; Ίδὰ γάρ ώς ἐγένετο ὁ άσπασμός σε είς τὰ ὧτά με, το έν έμοι έσχίρτησε, και ευλόγησε σε. Καὶ Μαρία έπελάθετο τῶν μυςηρίων, ὧν ἐλάλησεν αυτή Γαβριήλ ο 'Αρχάγ[ελ 🚱 καὶ ήτένισεν είς τὸν έρανον, καὶ είπε Κύριε, τίς είμι έγω, ότι πάσαι αί γεveal the yne the maxapiceou; Ήμέρα δε και ήμέρα ή γας ήρ αύτης ώγκετο, καὶ φοδηθείσα, Ander eig tor olkor autig, nai ξαρυθεν έαυτην από των υίων Ίσραήλ. "Ην δὲ ἐτῶν δεκατεσσάρων, ότι ταυτα έγένετο τα μυςήρια.

the High-priest blessed her, faying, Mary, the Lord God hath magnified thy name, and thou shalt be blessed in all the ages of the world. Then Mary, filled with joy, went away to her coufin Elizabeth, and knocked at the door. When Elizabeth heard, she ran and opened to her, and bleffed her, and faid, Whence is this to me, that the mother of my Lord should come unto me? For lo! as foon as the voice of thy falutation reached my ears, that which is in me leaped and bleffed thee. But Mary, being ignorant of all those mysterious things which the Archangel Gabriel had spoken to her, lift up her eyes to heaven, and faid, Lord! What am I, that all the generations of the earth should call me bleffed ?? But perceiving herfelf daily to grow big, and being afraid, the went home, and hid herfelf from the children of Israel; and was fourteen years old when all these things happened.

XIII. Έγενετο δε αὐτῆ εκτ ωμήν καὶ ίδε πλθεν ΊωxIII. And when her fixth month was come, Joseph re-

· Luk. il. 39, &c.

σήφ ἀπὸ τῶν οἰκοδομιῶν αὐτε, καὶ είσελθών ἐν τῷ οίκω αὐτέ είρε την σαρθένου όγκωμένην, καὶ ἐτύπησε τὸ πρόσωπον αὐτέ, λέγων Ποίω προσώπω ατενίσω προς Κύριον τον Θε-לע שנף דו של אנצש שנף שמוδὸς ταύτης, ότι σαρθένον αὐτην σαρέλαδον έκ ναθ Κυρίε τε Θεε με, καὶ ἐκ ἐφύλαξα αὐτήν; Τίς ὁ θηρεύσας με; τίς τὸ τουπρον τέτο ἐποίησεν έν τῷ οἴκῷ με, καὶ ἡχμαλώ-TEUGE THE क्विट्रेडिक वेम हैमड़े, καὶ ἐμίανεν αὐτήν; Μήτι ἐν έμοι ανεκεφαλαιώθη ή ίσορία τε 'Aδάμ; έν γάρ τη ώρα דחק לסלפסאסקומק מטדב, אאשני ό όφις, καὶ είρε την Εδαν μόύην, καὶ ἐξηπάτησεν αὐτήν. έτω κάμοι συνέθη. Καὶ ανέςη Ίωσηφ από τε έδάφες, καὶ καλέσας αὐτην, είπε Μεμελημένη τῷ Θεῷ τί τἔτο ωεποίηκας; τί ἐταπείνωσας την ψυχήν σε, ή ανατραφείσα είς τὰ άγια τῶν άγίων, καὶ τροφην λαδέσα έκ χειρός τε Αγγέλε; Ἡ δὲ ἔκλαυσε ἀίκρως, λέγεσα Καθαρά είμι, καὶ ανδρα ε γινώσκω. Καὶ εἶπεν Ίωσήφ. Πόθεν έςι τὸ έγγαςριόν σε; καὶ εἶπεν αὐτὴ Μα-

turned from his building houses abroad (which was his trade), and entering into the house, found the Virgin grown big: then fmiting upon his face, he faid, With what face can I look up to the Lord my God? or, what shall I fay concerning this young woman? for I received her a Virgin out of the Temple of the Lord my God, and have not preserved her such? Who has thus deceived me? Who has committed this evil in my house, and seducing the Virgin from me, bath defiled her? Is not the history of Adam exactly accomplished in me? For in the very instant of bis glorifying God (or his glory), the serpent came and found Eve alone, and seduced her. Just after the same manner it has happened to me. Then Joseph, arising from the ground, called her, and faid, O thou who hast been so much favoured by God, why hast thou done this? Why hast thou thus debased thy soul, who wast educated in the Haly of Holies, and received thy food from the hand of Angels? But she, with a flood of tears, replied, I am innocent, and have known no man. Then faid Joseph, How comes it to pass you are with child? Mary answered, As the

ρία· Ζη Κύρι ο Θεός με, ότι ε γινώσκω ωόθεν έςι τὸ ἐν ἐμοί. Lord my God liveth, I know not by what means.

ΧΙΥ. Καὶ ἐφοδήθη Ἰωσηφ σφάδρα, και ηρέμησεν έξ αύτης, διαλογιζόμεν Το τί αν αυτή ωοιήση. Καὶ είπεν έν έαυτῷ Ἰωσήφ Ἐὰν κρύψω το αμάρτημα αυτής, ευρεθήσομαι ένοχο τῷ νόμω Κυρίε και έαν αυτήν φανερώσω τοις υίοις Ίσραηλ, φοθέμαι μή πως αγελικόν έςι τὸ ἐν αὐτη, καὶ εύρεθήσομαι σαραδιδές αίμα άθωον είς χρίμα θαvars. Ti sv adri woinow; λάθρα απολύσω αὐτήν. Καὶ natélaber autor vue, nai ide *ΑγίελΟ Κυρίε φαίνεται αὐτῷ κατ' ὄνας, λέγων' Μή φο-**Εηθής** την σαϊδα ταύτην σαραλαβείν το γαρ έν αὐτή ον, ἐκ ωνεύματός ἐςιν άγία. Τέξεται δὲ υίὸν, καὶ καλέσες τὸ ονομα αυτέ Ίπσεν αυτός γαρ σώσει τὸν λαὸν αὐτε ἀπὸ τῶν αμαρτιών αυτών. Και αμές η Ίωσηφ από τε ύπνε, καὶ ἐδόξασε του Θεον Ισραήλ του δόνλα αὐτῷ τὴν χάριν ταύτην, καὶ διεφύλαξε την φαιδα.

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xiv. Then Joseph was exceedingly afraid, and went away from her, confidering what he should do with her; and he thus reasoned with himself : If I conceal ber crime, I shall be found guilty by the law of the Lord; and if I discover her to the children of Ifrael, I fear, left fbe being with child by an Angel, I shall be found to betray the life of an innocent person: what therefore shall I do? I will privily difmiss ber. Then the night was come upon him, when behold an Angel of the Lord appeared to him in a dream, and faid, Be not afraid to take that young woman, for that which is within her is of the Holy Ghost, and she shall bring forth a fon, and thou shalt call his name Jesus, for he shall save his people from their fins. Then Joseph arose from his fleep, and glorified the God of Israel, who had shewn him fuch favour, and preferved the Virgin.

XV. Kai Anger Avvas 6 γραμματεύς, καὶ εἶπε τῷ Ἰωσήφ. Δια τί εκ εφάνης τη εισόδω και συνοδία ήμων; και είπεν αυτώ Ίωσηφ. "Οτι έκαμον από της όδε, και ανεπαυσάμην σεώτην ημέραν. Έςράon de "Avvas, nai eide Thu παρθένον ογκεμένην, και αππλθε τρός τον ίερέα, καὶ είπεν αὐτῷ. Ίωσηφ, ε συμμεμαρτύρηκας, ηνόμισε σφόδρα. την γαρ σαρθένον, ην σαρέλαθε έχ ναν Κυρίκ, εμίανεν autho, nai Entele Tes yaues αύτης, καὶ έκ έφανέρωσε τοῖς viois Ireans. Kai einer o ίερεύς 'Ιωσήφ τέτο ωεποίηκε; καὶ είπεν αυτώ "Αννας, 'Απόσειλον υπηρέτας, και ευρήσεις την παρθένον όγκεμένην. Καὶ έπορεύθησαν οι υπηρέται, καί εύρον καθώς είπεν. Καὶ ήγαγου αυτήν και του Ίωσηφ είς דם אפודוופוסי, אמו בוודבי מטדון ס ίερεύς Μαρία, τί τατο έποίησας; τί ἐταπείνωσας την ψυχήν σε, καὶ ἐπελάθε Κυρίε τε Θεέ σε, η ανατραφείσα είς τα άγια των άγίων, καὶ λαβέσα τροφήν έκ χειρός άγγέλε, καὶ ἀκέσασα τῶν ὑμνων αὐτῶν; τί δὲ τἔτο ἐποί-

xv. Then came Annas the Scribe, and faid to Jofeph, Wherefore have we not feen you fince your return? And Joseph replied, Because I was weary after my journey, and refted the first day. But Annas turning about perceived the Virgin big with child, and went away to the Priest, and told him, Joseph, in whom you placed so much confidence, is guilty of a notorious crime, in that he bath defiled the Virgin whom he received out of the Temple of the Lord, and bath privately married her, not discovering it to the children of Ifrael. Then faid the Priest, Hath Foseph done this? Annas replied, If you send any of your servants, you will find that she is with child. And the fervants went, and found it as she said. Upon this both the and Joseph were brought to their trial; and the Priest said unto her, Mary, what hast thou done? Why haft thou debased thy soul, and forgot thy God, seeing thou wift brought up in the Holy of Holies, and didft receive thy food from the bands of Angels, and beardest their songs ? Why

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ησας; ή δε εδάκρυσε τοικρως, λέγεσα Ζη Κύριος δ Θεός με, καθότι καθαρά είμι ένωπιον αυτέ και ανδρα ε γινώσκω. Είπε δε ίερευς ωρος Ίωσήφ· Τί τέτο ἐποίnoas ; sine de Iwono Zn Κύριος ὁ Θεός με, καθότι καθαρός είμι έξ αυτής. Είπε de o iepeus Mn Jeudopapτύρα, είπε τὸ αληθές. "Εκλεψας τες γάμες αὐτής, καὶ εκ έφανέρωσας τοις υίοις Ίσpand ex extivas the repaλήν σε ύπο πραταιάν χείρα, όπερ εύλογηθη το σπέρμα σε. Eviynos de Iwono.

ΧVΙ. Καὶ είπεν ὁ ἱερευς
'Απόδω την παρθένου, ην παρέλαθες ἐκ ναϊ Κυρίκ. Καὶ περίδακρυς γενόμενος, είπεν ὁ ἱερευς τῷ Ἰωσήφ Ποτιῶ ὑμῶς τὸ ὅδωρ τῆς ἐλέγξεως Κυρίκ, καὶ φανερώσει τὰ ἀμαρτήμα]α ὑμῶν ἐν ὁφθαλμοῖς ὑμῶν. Λαθῶν δὲ ὁ ἱερευς ἐπότισε τὸν Ἰωσὴφ, καὶ ἔπεμψεν αὐτὸν εἰς την ὁρεινην, καὶ ἐπανῆλθεν ὁλόκληρος. 'Εθαύμασεν δὲ πῶς ὁ λαὸς, ὅτι ἀμαρτία ἐκ

tipe!

hast thou done this? To which with a flood of tears she anfwered, As the Lord my God liveth, I am innocent in his fight, seeing I know no man. Then the Priest said to Jofeph, Why hast thou done this? And Joseph answered, As the Lord my God liveth, I have not been concerned with her. But the Priest said, Lie not, but declare the truth; thou bast privately married her, and not discovered it to the children of Ifrael, and humbled thyself under the mighty hand (of God), that thy feed might be bleffed : and Joseph was silent.

xvi. Then said the Priest (to Joseph), You must restore to the Temple of the Lord the Virgin which you took thence. But he wept bitterly, and the Priest added, I will cause you both to drink the water of the Lord, which is for trial, and so your iniquity shall be laid open before you. Then the Priest took (the water) and made Joseph drink, and sent him to a mountainous place, and he returned perfectly well, and all the people wondered

retain not stillerage role flus-

ἐφάνη ἐπ' αὐτὸν, καὶ εἶπεν ὁ ἱερεύς. Εἰ Κύρι ἐκ ἐφανέεωσε τὰ άμαρτήματα ὑμῶν, ἐδὲ ἐγὼ κρίνω ὑμᾶς. καὶ ἀπέλυσεν αὐτές. Παραλαβών δὲ ὁ Ἰωσὴρ τὴν Μαρίαν, ἀπίω εἰς τὸν οἶκον αὐτέ, χαίρων καὶ ὑμνῶν τὸν Θεὸν Ἰσραήλ.

ΧVII. Έγένετο δε κέλευσις υπό τε βασιλέως Αύγές ε άπογράφεσθαι ωάντας τές 'Ιε-Saiss, oi noav in Bnoneiu The Ίκδαίας. Εἶπε δὲ Ἰωσήφ. Έγω απογράψομαι τες υίες με ταύτην δε την σαϊδα τί wοιήσω; απογράψασθαι αὐτην γυναϊκα έμην αισχύνομαι. άλλα θυγατέρα; οίδασι δέ υίοὶ Ἰσραήλ, ότι ἐκ ἔςι με Βυγάτηρ. Αὐτή ή ήμέρα Κυρίε ωοιήσα ώς βέλεται. Καί έςρωσε την όνον και έκαθισεν αὐτήν. Ἰωσήφ δε και Σιμών παολέθεν, και πργισαν έπι μίλια τρία. Καὶ ἐσράφη Ίωσηφ, καὶ είδε την Μαρίαν รบางทุ้ง, หลุ่ เกาะง เ๋ง เ๋ฉบาตุ 'Ιωσήφ' 'Ισως τὸ ἐν αὐτή χαμάζα αὐτήν. Καὶ ψάλιν iseapn Iwono, nai eider authat his guilt was not discovered. So the Priest said, Since the Lord has not made your sins evident, neither do I condemn you. So he sent them away. Then Joseph took Mary, and went to his house, rejoicing and praising the God of Israel.

xvII. And it came to pais, that there went forth a decree * from the Emperor Augustus, that all the Jews should be taxed, who were of Bethlehem in Judea: and Joseph faid, I will take care that my children be taxed : but what shall I do with this young woman? To have her taxed as my wife, I am ashamed; and if (I tax her) as my daughter, all Israel knows she is not my daughter. When the time of the Lord's appointment shall come, let him do as feems good to him. And he faddled the afs, and put her upon it, and Joseph and Simon followed after her, and arrived (to Bethlehem) within three miles. Then Joseph turning about faw Mary forrowful, and faid within himself, Perhaps she is in pain through that which is within ber. But when he turned

דחש שבאששמש, אמו בודבש מטדח" Μαρία, τί έςιν, ότι τὸ ωρόσωπόν σε βλέπω σοτὶ μὶν συγνον, ωστε δε γελών και αγαλλιώμενου; καὶ εἶπεν ωρὸς αὐτὸν Μαρία. Δύο λακς βλέπω τοις οφθαλμοίς με, ένα κλαίοντα καὶ κοπτόμενον, καὶ ένα γελώντα καὶ άγαλλιώμενον. "Ηλθε δε σάλιν ανα μέσον της όδε, καὶ είπεν Μαρία τω Ίωσήφ. Καθέλον με, סדו באבוץמ דם בש בשום שףסבא-Seiv. Kai einer Iwono IIB απάξω σε; ότι ὁ τόπος έρημός έςι. Καὶ είπε πάλιν Μαρία τῷ Ἰωσήφ Κατάδαγέ με, λίαν γαρ τὸ ἐν ἐμοὶ ἐπείун не. Кай годо катпγαγεν αυτήν Ιωσήφ.

ΧΥΙΙΙ. Εὖρε δὲ ἐκεῖ σπήλαιου, καὶ εἰσήγαγεν αὐτὴν
ἐκεῖ καὶ παραςήσας αὐτὴν
τῷ σπηλαίῳ καὶ τὰς υίὰς αὐτῶ, ἐξῆλθε ζητῆσαι μαῖαν
Έρραίαν ἐν χώρα Βηθλεέμ.
Ἐγὼ δὲ, λέγει Ἰωσὴφ, περιπατῶν ἀνέβλεψα εἰς τὸν ἀέρα,
καὶ εἰδον τὸν ἀέρα ἔκθαμδου,
καὶ τὰ πετεινὰ τῶ ἐρανῶ ἡρεμῶντα. Καὶ ἐπέβλεψα ἐπὶ
τὴν γῆν, καὶ εἰδον σκάφην
κειμένην, καὶ ἐργάτας ἀνα-

about again, he faw her laughing, and faid to her, Mary, how happens it, that I sometimes see sorrow, and sometimes laughter and joy in thy countenance? And Mary replied to him, I fee two people with mine eyes, the one weeping and mourning, the other laughing and rejoicing. And he went again across the way, and Mary faid to Joseph, Take me down from the ass, for that which is in me presses to come forth. But Joseph replied, Whither shall I take thee? for the place is defert. Then faid Mary again to Joseph, Take me down, for that which is within me mightily presses me. And Joseph took her down.

xVIII. And he found there a cave, and let her into it, and leaving her and his sons in the cave, he went forth to seek a Hebrew midwise in the village of Bethlehem. But as I was going (said Joseph) I looked up into the air, and I saw the clouds assonished, and the fowls of the air stopping in the midst of their slight. And I looked down towards the earth, and saw a table spread, and working peo-

κειμένες, και αι χείρες αυτων ήσαν έπι την σκάφην. καὶ οἱ μασσόμενοι ἐκ ἐμάσσοντο, καὶ οἱ ἀναφέροντες ἐπὶ της κεφαλής έκ ανέφερον, καὶ δί ωροσφέροντες τῷ ζόματι Β **ωροσέφερον** άλλα ωάντων ην τὰ ωρόσωπα ανω βλέποντα. Καὶ είδον ωρόθατα έλαυνόμενα, και τα ωρόδατα isnxesoav. Kai neev o woiμην την χείρα αὐτέ, ωατάξαι αὐτὰ, καὶ ή χεὶρ αὐτε έςη ανω. Καὶ έβλεψα είς του χείμαρρου σοταμον, **अ**वो हाँवै०५ मधेद हैर्ग्विष्ठद अवो मवे σόματα αὐτῶν ἐπικείμενα τῷ υδατι, καὶ μη ωίνοντα.

ΧΙΧ. Καὶ εἶδου γυναῖκα καταδαίνεσαν ἀπὸ τῆς όρεινῆς, καὶ εἴπέ μοι "Ανθρωπε,
πε πορεύη; καὶ εἶπου αὐτῆ Μαῖαν ζητῶ Ἑβραίαν ἐξ Ἰσραήλ. Καὶ εἶπέ μοι Πε
ἐςιν ἡ γεννῶσα; καὶ εἶπον
Έν τῷ σπηλαίω, καὶ μεμνησευμένη μοί ἐςιν. Εἶπε δὲ
ἡ μαῖα Οὐκ ἔςι σε γυνή;
καὶ εἰπεν Ἰωσήφ Μαρία ἐςὶν
ἡ ἀνατραφεῖσα εἰς τὰ ἄγια
τῶν ἀγίων, ἐν τῷ οἰκῳ Κυρίε,
καὶ ἐκληρωσάμην αὐτὴν, καὶ
ἐςι με γυνή ἀλλὰ σύλ-

ple sitting around it, but their hands were upon the table (and did not move to eat). They who had meat in their mouths did not eat: they who lifted their hands up to their heads did not draw them back : and they who lift them up to their mouths did not put any thing in; but all their faces were fixed upwards. And I beheld the sheep dispersed, and yet the Sheep stood still; and the Shepherd lift up his hand to smite them, and his hand continued up. And I looked unto a river. and faw the kids with their mouths close to the water, and touching it, but they did not drink.

XIX. Then I beheld a woman coming down from the mountains, and she said to me, Where art thou going, O man? And I faid to ber, I go to enquire for a Hebrew midwife. She replied to me, Where is the woman that is to be delivered? And I anfwered, In the cave, and she is betrothed to me. Then faid the midwife, Is the not thy wife? Joseph answered, It is Mary, who was educated in the Holy of Holies, in the house of the Lord, and she fell to me by lot, and is not

λημμα έχει έκ σνεύματος αγίε. Καὶ είπεν ή μαΐα Τέτο άληθές έςι; καὶ εἶπεν αυτή Δευρο και είδε. Και , צדים יד אם בובן ה חצישקסהי καί κη έν τῷ σπηλαίω. Καί Αν νεφέλη φωτανή έπισκιάζεσα τὸ σπηλαίον, καὶ είπεν ה שמום בשבים שלים ה שנים χή με σήμερου, ότι είδον οί ορθαλμοί με σαράδοξα, καὶ ότι τῷ Ίσραὴλ σωτηρία έγεννήθη. Παραχρημα δε ή νεφέλη έγένετο, φως μέγα έν τω σπηλαίω, ώςε τες όφθαλμες αύτων μη φέρειν και κατ' ολίγου το φως έχει υπεςέλλετο, έως αν το βρέφω έφάnn, nai žabe mao Bov ix The μητρός αὐτε Μαρίας. Καὶ ένεβόησεν ή μαΐα, καὶ είπεν. Ως μεγάλη αυτή ή ήμέρα, ετι είδαν οἱ όφθαλμοί με καινου θέαμα. Καὶ ἐξῆλθεν ή μαΐα από τε σπηλαίε, καὶ απήντησεν αὐτη Σαλώμη, καὶ είπεν αυτή ή μαΐα. Σαλώμη, Σαλώμη, καινόν σοι θέαμα ignynoonar wagdivog iyiv-שחסבי, ל ע משפבו ח סטסוק משל της. Είπε δε Σαλώμη Zn Κύριο ὁ Θεός με, ότι ἐὰν μη κατανοήσω την φύσιν αὐ-

my wife, but has conceived by the Holy Ghost. midwife faid, Is this true? He answered, Come and see. And the midwife went along with him, and stood in the cave. Then a bright cloud overshadowed the cave, and the midwife said, This day my foul is magnified, for mine eyes have seen surprising things, and falvation is brought forth to Ifrael. But on a sudden the cloud became a great light in the cave, fo that their eyes could not bear it, but the light gradually decreased until the infant appeared, and fucked the breaft of his mother Mary. Then the midwife cried out, and faid, How glorious a day is this, wherein mine eyes have feen this extraordinary fight! And the midwife went out from the cave, and Salome met her, and the midwife faid to her; Salome, Salome, I will tell you a most surprising thing which I faw; a virgin hath brought forth, which is a thing contrary to nature. To which Salome replied, As the Lord my God liveth, unless I receive particular proof of this matter, I will not believe

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της, ε μη ωιςεύσω, ότι η that a virgin hath brought ωαρθένος εγέννησε.

ΧΧ. "Ηλθε δε Σαλώμη, καὶ είπεν ή μαΐα. Μαρία, σχημάτισον σεαυτήν, έ γάρ μικρός άγων σερίκειται σερί σε. Καὶ ἐσημειώσατο Σαλώμη, καὶ ἐξηράνθη ή χείρ αύτης, και ηλάλαξε σικρώς, καὶ είπεν Ουαί τη ανομία με, ότι έξεπείρασα ζώντα Θεόν ιδε γαρ ή χείρ με αποπίπτει απ' έμε. Kai κλίνασα Σαλώμη τὰ γόνατα αυτής τρος του δεσπότην, είπεν. Ω Θεός των ωατέρων με, μνήσθητί με, σπέρμα γαρ 'Αβραάμ, καὶ Ίσαάκ, καὶ Ίακώς, είμὶ έγώ. μη Ισραήλ, άλλα απόδος με τοις γονευσί με. Ευ συ οίδας, δέσποτα, ότι έπὶ τῷ σῷ ονόματι τας θεραπείας έπετέλεν, καὶ τὸν μισθόν με wagá σε ἐλάμξανον. Καὶ ίδε άγγελΟ Κυρίε ἐπέςη weos Σαλώμην, λέγων 'Επήμεσε Κύριος ὁ Θεὸς της δεήσεώς σε, πρόσαξον τη χαρί σε το ωαιδίου, και βάςασου αυτό, καὶ έςαι σοι είς σωτηρίαν. Λαβέσα δὲ χαράν με-

xx. Then Salome went in, and the midwife faid, Mary, shew thyself, for a great controversy is risen concerning thee; and Salome received fatisfaction; but her hand was withered, and she groaned bitterly, and faid, Wo to me, because of mine iniquity; for I have tempted the living God, and my hand is ready to drop off. Then Salome made her supplication to the Lord, and faid, O God of my fathers, remember me, for I am the feed of Abraham, and Isaac, and Facob; make me not a reproach among the children of Israel, but restore me (sound) to my parents, for thou well knowest, O Lord, that I have performed (many) offices of charity in thy name, and have received my reward from thee. Upon this an angel of the Lord stood by Salome, and faid, The Lord God hath heard thy prayer, reach forth thy band to the child, and carry him, and by that means thou shalt be restored. Salome filled with exceeding joy went to the child, and faid, I will γάλην Σαλώμη, σροσήλθε τῷ παιδίω, λέγεσα Αψομαι αύτε και διενοήθη Σαλώμη **σροσχυνήσαι τῷ σαιδίφ, καὶ** είπε Σαλώμη Βασιλεύς ούτος μέγας έγευνήθη τῷ Ίσραήλ. Παραχρήμα δε ιάσθη Σαλώμη. Έξηλθε δε ή μαΐα έκ τε σπηλαίε δεδικαιωμένη. Kai ids quen yéyove weòs Σαλώμην Μη αναγγέλης έσα σὺ είδες ωαράδοξα, έως

to worship him, for she said, This is a great king, which is born in Ifrael. And straightway Salome was cured. Then the midwife went out of the cave, being approved (by God), and lo! a voice came to Salome, Declare not the strange things which thou hast feen, till the child shall come to Jerusalem. So Salome also departed approved (by God).

touch him; and she purposed

PART III.

αν έλθη το σαιδίου είς τα Ίεροσόλυμα. Καὶ ἐκπορεύθη Σαλώμη δεδικαιωμένη.

ΧΧΙ. Ίωσηφ δε ήτοιμάσθη TE EERDEIN Sopulos yae yéyover in Bagaciu, ori wapεγένουτο μάγοι ἀπὸ ἀνατολῶν, λέγοντες Πέ ές ν ὁ βασιλεύς Two Indaiwy geven Seis; eidoμεν γάρ αὐτο τὸν ἀς έρα ἐν τῆ ανατολή, και ήλθομεν προσxuvñoa: αὐτῷ. ᾿Ακέσας 🚱 Hewdens tracaxIn hias, nai wéμψας υπηρέτας έπὶ τες μάγες καὶ ἱερεῖς, ἀνέκρινεν αύτες έν τῷ ωραιτωρίω, λέγων αυτοίς Πέ γέγεαπται ύμιν σερί τε βασιλέως Χρισε, το πε γενναται; τότε λέγυ-Nim A but bein bling out ut

rauch

xxI. Then Joseph was preparing to go away, because there arose a great disorder in Bethlehem by the coming of a some wife men from the eaft, who faid, Where is the king of the Jews born? for we have feen his star in the east, and are come to worship bim. When Herod heard this, he was exceedingly troubled, and fent mefsengers to the wife men, and to the priefts, and enquired of them in the town-hall, and faid unto them, Where bave you it written concerning Christ the king, or where should be be born? Then they σιν αὐτῷ ἐν Βηθλεὲμ τῆς 'Ικδαίας' έτως γαρ γέγραπται, Καὶ σύ, Βηθλεέμ, γη Teda, Edapus Edaxism et ev τοῖς ἡγεμόσιν Ἰάδα έχ σε γάρ μοι έξελεύσελαι ηγέμενος, όςις ωοιμανεί τὸν λαόν με τὸν Ίσραήλ. Καὶ ἀπολύσας τές αρχιερείς ανέχρινεν αυτές έν τῷ ωραιτωρίω τὰς μάγες, λέywy autois' Ti eidere onpeior έπὶ τὸν τεχθέντα βασιλέα; οί δε είπον αυτώ. Είδομεν ας έρα σαμμεγέθη, λάμψανία है। क्वांड केंड्राइ क्षेत्रकार, सको αμελύνοντα της αλλης αςέpas, wse un paires das auτές και έγνωμεν ότι ό βασιλεύς μέγας έγεννηθη έν τῷ Ισραήλ, και δια τέτο ήλ-Βομεν σροσχυνήσαι αὐτόν. Eine de aurois Hewons Hapeudértes avainthoute acque λώς, και έαν εθρητε απαγγείλατέ μοι, όπως καγώ έλθών ωροσχυνήσω αὐτόν. Έξελθόντες δε οἱ μάγοι ἐπορεύ-OUTO . xal id's asne, ov eldov ey דון מעמדסאון, שפססחוץני מעדצי, έως ε έλθων έςη έπανω τε σπηλαίε, & ην το σαιδίου μετά Μαρίας της μητέρος αυτε. Καὶ ἐξέδαλον ἀπὸ τῶν

fay unto him, In Bethlehem of Judea; for thus it is written, And thou Bethlehem, in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a ruler, who shall rule my people Ifrael. And having fent away the Chief-priefts, he enquired of the wife men in the town-hall, and faid unto them, What fign was it ye faw concerning the king that is born? They answered him, We saw an extraordinary large flar Shining among the stars of beaven, and so out-shined all the other flars, as that they became not visible, and we knew (hereby) that a great king was born in Israel, and therefore we are come to worship Then faid Herod to them, Go and make diligent enquiry, and if ye find the child, bring me word again, that I may come and worship him also. So the wife men went forth, and behold, the flar which they faw in the east went before them, till it came and flood over the cave where the young child was with Mary his mother. Then they brought forth out of their treasures, and offered

Οποαυρών αὐτών, καὶ ωροσπος τε αἰγρέλε, μὰ ἀνακάμψαι ωρὸς Ἡρώδην εἰς τὴν Ἰεδαίαν, δι' ἄλλης ὁδἔ ἀνε-Ἰεδαίαν, δι' ἄλλης ὁδἔ ἀνε-Τῶν. unto him gold, and frankincense, and myrrh. And being warned in a dream by an angel, that they should not return to Herod through Judea, they departed into their own country by another way.

XXII. Ives de Howdens ότι ἐνεπαίχθη ύπὸ τῶν μάγων, καὶ ὁργισθείς, ἔπεμψε φονευτας, κελεύων αυτοίς ανελείν ωάντα τὰ βρέφη ἀπὸ διετές, καὶ κατωτέρω. 'Ακέσας δε Μαρία, ότι τα βρέφη αναιράνται, φοδηθείσα έλα-Gετο τὸ waidiou, καὶ ἐσπαργάνωσεν αὐτὸ, καὶ Εθηκεν αὐτὸ ἐν φάτνη βοῶν, διότι ἐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. ή δε Έλισάθετ ακέσασα ότι ο υίος αὐτής MEARE CHTETTAI, RAGETA αύτου ανέξη είς την ορεινήν, και ωεριεδλέπετο τόπον, έν δ αποκρύψει αὐτὸν, καὶ ἐκ ἦν τόπος απόκρυρος. Καὶ σενάζεσα λέγει "Ορος τε Θεέ,

XXII. Then Herod * perceiving that he was mocked by the wife men, and being very angry, commanded certain men to go and to kill all the children (that were in Bethlehem) from two years old, and under. But Mary hearing that the children were to be killed, being under much fear, took the child, and wrapped him up in fwaddling clothes, and laid him in an ox-manger, because there was no room for them in the inn. Elizabeth also, hearing that her fon (John) was about to be fearched for, took him and went up unto the mountains, and looked around for a place to hide him; and there was no fecret place to be found. Then she groaned within herself, and faid, O mountain of the Lord, receive

betone

[.] Matt. ii. 16.

Luke ii. 7. 'is alluded to, though misapplied as to time.

δέξαι μητέρα μετὰ τέκνε' ἐ
γὰρ ἐδύναλο ή Ἐλισάβετ ωροσαναβηναι' καὶ ωαραχρημα
διεσχίσθη τὸ ὄρος ἐκεῖνο, καὶ
ἢν διαφαίνων αὐτοῖς ἄγγελ۞
Κυρίκ, καὶ διαφυλάτλων αὐτ
τές.

the mother with the child, (for Elizabeth could not climb up), and instantly the mountain was divided (and received them), and there appeared to them an angel of the Lord to preserve them.

XXIII. O de Hewons ζητήσας του Ίωάννην, ἀπέσειλεν υπηρέτας πρός Ζαχαρίαν όντα έν τῷ θυσιας ηρίω, καὶ είπεν αὐτῷ. Πε ἀπέκρυψας τον υίον σε; Ο δε είπεν αὐτοῖς Έγω λειτεργός υπάρχω τε Θεέ, και προσεδρεύω τῷ θυσιας πρίω, καὶ σό-DEV γινώσχω ων έςιν ο υίος με; πορευθέντες δε υπηρέται ανήγγαλαν τῷ Ἡρώδη ϖάντα. 'Οργισθείς δε δ Ήρώδης είπε Μη ὁ υίὸς αὐτε μέλλα βασιλεύαν έν τῷ Ίσραήλ; καὶ σέμψας τες υπηρέτας αύτε πρός Ζαχαρίαν είπε Είπε ημίν τὸ άληθες, ων έςιν o vies ou; oldas yae ori ro αίμα σε ύπο την χείρα με εςίν. Οἱ δὲ ὑπηρέται ἀπελ-Βέντες απηγίαλαν αὐτῷ ταῦτα φάντα καὶ είπεν αὐτοῖς ¿ Ζαχαρίας Μάρτυς είμὶ τέ

xxIII. But Herod made fearch after John, and fent fervants to Zacharias, when he was (ministering) at the altar, and faid unto him, Where hast thou hid thy son? He replied to them, I am a minister of God, and a servant at the altar: how should I know where my fon is? So the fervants went back, and told Herod the whole; at which he was incenfed, and faid, Is not this son of his like to be king in Ifrael? He fent therefore again his servants to Zacharias, faying, Tell us the truth, where is thy fon, for you know that your life is in my hand. So the fervants went and told him all this; but Zacharias replied to them, I am a witness (or martyr) for God, and if ye shed my blood, the Lord will receive my foul. Besides (know) that

Θεϋ, καὶ ἐὰν χέηθε με τὸ αἴμα, τὸ ωνεῦμά με ὁ Θεὸς λήψ-

ΧΧΙΥ. Άλλα τη ώρα τε ασπασμέ ήλθον οι ίερεις, και κα απήντησεν αυτοίς Ζαχαρίας κατά τὸ έθος, ώς εὐλόγει αύτές. Καὶ έςαντο οἱ ἱερεῖς **προσδομέντες** του Ζαχαρίαν, τε ασπάσασθαι αυτές * χροvicorros de aute, τολμήσας είς έξ αύτων είσηλθεν είς τὸ άγίasma të Jusiasneis, xai eide τὸ αίμα κείμενον καὶ ωεπηγός. Καὶ ίδε φωνή λέγεσα, Ζαχαρίας ωεφόνευται, και έκ έξηλεφθήσεται τὸ αί-שם מנודש, בשב ב באש ה בצלוxwv. O de axecas te xoys έφοδήθη, καὶ έξελθων ανήγγειλε τοις ιερεύσιν, α είδε και nuere nai eigna Joy nai eidor τὸ γεγονός. Τά τε φατνώματα τε ναε ωλόλυξαν, αυτά δε σεριεσχίσαντο από άνωθεν έως κάτω. Καὶ τὸ σῶμα αὐτε έχ εύρον, άλλα τὸ αἷμα αύτε μόνον, καὶ γενόμενον ώσεὶ λίθος. Καὶ ἀπελθόντες ye shed innocent blood. However Zacharias was murdered in the entrance of the temple and altar, and about the partition; but the children of Israel knew not when he was killed.

xxiv. Then at the hour of falutation the priefts went (into the temple), but Zacharias did not according to cuftom meet them and bless them; yet they still continued waiting for him to falute them; and when they found he did not in a long time come, one of them ventured into the holy place where the altar was, and he faw blood lying upon the ground congealed; when, behold, a voice from heaven faid, Zacharias is murdered, and his blood shall not be wiped away, until the revenger (of his blood) come. But when he heard this, he was afraid, and went forth and told the priefts what he had feen and heard; and they all went in, and faw the fact. Then the roofs of the temple howled, and were rent from the top to the bottom: and they could not find the body, but only blood made (hard) like stone. And they απήγγειλαν τῷ λαῷ, ὅτι Ζαχαρίας ωεφόνευται καὶ ἤκεσαν ωᾶσαι αἱ φυλαὶ τε
Ἰσραήλ, καὶ ἐπέυθησαν αὐτὸν, καὶ ἐκόψαντο αὐτὸν τρεῖς
ἡμέρας. Καὶ ἐβελεύσαντο οἱ
ἱερεῖς, τίνα ἀναςήσεσιν εἰς τὸν
τόπον αὐτε καὶ ἔβαλε Συμεων καὶ οἱ ἱερεῖς κλήρες αὐτῶν, ἀνέξη δὲ ὁ κλῆρος ἐπὶ
Συμεων ἔτος γὰρ ἦν χρηματισθεὶς ὑπὸ τε ἀγίε ωνεύματος μὴ ἰδεῖν θάνατον, ἔως ἀν
ἔδη τὸν Χριςὸν Κυρίε ἐν σαρκὶ
ἐληλυθότα.

ΧΧΥ. Έγω δε Ίαχωδος εγραφα την ιςορίαν ταυτην εν Ίεροσολύμοις γενομένε δε Θορίδε συνές εκλα εγω εμαυτόν εν τόπω ερήμω, εως ε έτελεύτησεν Ήρωδης και κατεπαύθη ο θόρυδος εν Ίεροσολύμοις. Τό τε λοιπόν ήμην δοξάζων τον Θεόν, τον δύντα μοι τοιαύτην σορίαν τε γράψαι ύμιν τοῖς πνευματικοῖς, και άγαπωσι τον Θεόν, ῷ ἡ δόξα και το κράτος εἰς τες εἰωνας τῶν αἰωνων, ᾿Αμήν.

went away, and told the people, that Zacharias was murdered, and all the tribes of Israel heard thereof, and mourned for him, and lamented three days. Then the priests took counsel together concerning a person to succeed him. And Simeon and the other priests cast lots, and the lot fell upon Simeon, for he had been assured by the holy Spirit, that he should not die, till he had seen Christ come in the steps.

XXV. I JAMES WROTE THIS HISTORY IN JERUSA-LEM; AND WHEN THE DIS-TURBANCE WAS, I RETIRED INTO A DESERT PLACE, UN-TIL THE DEATH OF HEROD. AND THE DISTURBANCE CEASED AT JERUSALEM. THAT WHICH REMAINS IS. THAT I GLORIFY GOD THAT HE HATH GIVEN ME SUCH WISDOM TO WRITE UNTO YOU WHO ARE SPIRITUAL, AND WHO LOVE GOD; TO WHOM (BE ASCRIBED) GLO-RY AND DOMINION FOR E-VER AND EVER, AMEN.

* Luke ii. 26.

CHAP. XVI.

The Gospel of the Nativity of Mary extant in the primitive Ages of Christianity, and received by several of the antient Hereticks. The present Gospel different from the old one. It went heretofore under the Name of St. Matthew. Is for the most Part the same as the Protevangelion of James.

HAVING thus produced these two samous Apocryphal pieces, I shall now offer to the reader whatsoever I have observed considerable, relating to them, under the following distinct heads.

OBS. I. In the early ages of Christianity (viz. the third, and even the second century) there was a book published, intitled, Of the Nativity of Mary. This is evident from the places of Epiphanius and Austin referred to at the bottom of the page 4.

OBS. II. This book was received by feveral of the antient Hereticks of that time, as a genuine and authentick monument of the Christian religion. Out of this the Gnosticks borrowed, and by this they supported their monstrous and absurd ideas of Christianity; of which more hereafter. Out of this the Manichees, and particularly Faustus, after having endeavoured to prove, that Christ was not the Son of God till after his baptism, endeavours, contrary to all the Scriptures both of the Old and New Testament, to prove, that Christ was not of the progeny of David, and tribe of Judah, because the Virgin herself (according to this book) was not of this tribe, but of the tribe of Levi, because her father was a priest whose name was Joachim. Out of this the Collyridians seem to have gathered and established their ridiculous doctrine concerning the necessity of worshipping and offering sacrifices to the Virgin Mary,

^a Hæref. 26. §. 12. et lib. 23. contr. Faust. Manich. c. 4 and 9. tom. opp. 6.

Epiph. ibid.
Aust. Lib. cit. c. 4.

whom they seem to have imagined born of a virgin (as our Saviour was born of her), by means of this book *.

OBS. III. The book of the Nativity of Mary suffered many alterations; and the antient copies of it were very different from the prefent copy, which I have above published out of Jerome's works. This is evident from the small fragments of it, which are in Epiphanius and Austin; for whereas in that place above cited Epiphanius has produced a passage out of it, concerning the occasion of the death of Zacharias, there is not in the present Gospel of the Nativity of Mary any mention or footsteps of it. The history I refer to is as follows, viz. "That it was the occasion of the death of Zacharias in the " Temple, that when he had seen a vision, he through surprise " was willing to disclose it, and his mouth was stopped. That " which he saw was at the time of his offering incense, and it " was a man standing in the form of an ass. When he was " gone out, and had a mind to speak thus to the people, Woe " unto you, whom do ye worship? He who had appeared to " him in the Temple took away the use of his speech. Af-" terwards when he recovered it, and was able to speak, he " declared this to the Jews, and they flew him. They add " (viz. the Gnosticks in this book), that on this very account " the High-priest was appointed by their lawgiver (by God " to Moses) to carry little bells, that whensoever he went into " the Temple to facrifice, he, whom they worshipped, hear-" ing the noise of the bells, might have time enough to hide " himself, and not be caught in that ugly shape and figure." Nothing of this is in the present Gospel of the Nativity of Mary: wherefore the antient and the present one are not the fame. This is further evident from this manifest contradiction, which I have observed to be between them, viz. That whereas the old Gospel of the Generation of Mary, which the Manichees made use of, afferted, that the father of Mary, viz. Joachim, was of the tribe of Levi, and a priest, from whence Faustus argues (as above), that Christ was not of the tribe of Judah; the present Gospel of the Birth of Mary expressly afferts

the contrary, that the Virgin sprang from the race and family of David, and that her father's family was of Nazareth in Galilee, and her mother's of Bethlehem. (See Ch. I.)

OBS. IV. The Gospel of the Birth of Mary formerly went under the name of St. Matthew, or was looked upon as his composure. This is manifest from the two Latin Epistles in Jerome's works, which I have above produced. I know indeed, that learned men have generally agreed to reject these Epistles, as not being Jerome's. Thus Sixtus Senensis 2, Coke b, Rivet c, Cave d, and others of this fort of writers; to whom if I should in this point subscribe, yet as I dare venture to fay the letters are very antient, fo it is not likely the author of them would venture upon a forgery of such a fact, in which every one was able to confute him. He fays, this Gospel went under the name of St. Matthew, nor does he at all pretend to believe it was really fo, but on the contrary ascribes it to Seleucus the Manichee, as its author, and reckons it among the tricks and artifices of the Hereticks; and though he supposes it to contain some few true accounts, yet he also supposes it to be in a great measure the fiction of that Heretick. From all which it is evident it would no way ferve his purpose to fay, this book went under St. Matthew's name, unless the fact was really so.

OBS. V. The Gospel of the Birth of Mary is for the most part contained in, or the same with, the Protevangelion of James. This will be at first view evident to any one, who will be at the pains to compare them together. It is true indeed, the Protevangelion proceeds farther in the history than the Gospel of Mary, and adds several remarkable stories concerning Joseph's drinking the water of trial, their journey to Bethlebem, the clouds and birds and all things else standing still at our Saviour's birth, the story of the midwise, the coming of the wife nen, &cc. but as far as the history reaches in the Gospel

Biblioth. Sanct. lib. 2. p. 83. Critic. Sacr. lib. 4. c. 8. p. b Censura quorun. vet. Script. 433.

p. 152. Hist. Lit. vol. 1. p. 225.

of Mary, viz. to the birth of Christ, it is so much the same with that in the Protevangelion of James, that I think there can be no room to doubt, but that one of them was made out of the other.

C H A P. XVII.

There are several Contradictions in the present Gospel of Mary to the Protevangelion of James. Instances of this. The Protevangelion of James different from, and contrary to, the antient Gospel of Mary. Several of the Relations of the Gospel of Mary, and the Protevangelion, have been credited by the Antients.

OBS. VI. THAT there are several passages and circumstances in the present Gospel of Mary, which are directly contrary to the relations or accounts of the present Protevangelion of James. This observation seems to be of some confiderable importance, because it undeniably proves one of these two antient pieces to be Apocryphal, and withal shews us how ridiculous and unhappy the Hereticks were in their most celebrated forgeries. For the support of the observation I offer the following inftances.

Out of the Protevangelion of Out of the Gospel of the Birth

- 1. The High-prieft's name, 1. The High-prieft's name who rejected Joseph's offer- was Islachar, Chap. II. ing, was Reuben, Chap. I.
- years of age, Chap. VIII. teen years old, Chap. VII.
- appointed by the Angel to be persons are summoned, Chap. fummoned, Chap. VIII.

James. of Mary.

- 2. Mary dismissed from the 2. Mary was not dismissed Temple service at twelve till she was more than four-
 - 3. Only widowers were 3. All forts of marriageable VII.

4. The

- 4. The dove proceeded out of Joseph's rod, and flew upon his head, Chap. IX.
- 5. The Angel appears to Mary, when she was gone forth to draw water, Chap. XI.
- Mary received the Angel with great fear and trembling, Ibid.
- 4. The dove descended from Heaven, and slew upon Joseph's rod, Chap. VIII.
- 5. The Angel appears to Mary in her chamber, Chap. IX.
- Mary (being accustomed to such visions) was not surprised, nor terrified at the Angel's appearance, Ibid.

These are some of those many differences and contradictions which may be observed in these two Apocryphal Gospels.

OBS. VII. The Protevangelion of James is different from, and in some things contrary to, the antient Gospel of Mary, which was used by the Gnofficks, and which Epiphanius saw. I have above proved, OBS. III. that the present Gospel of the Birth of Mary is different from the antient one, under that title, and hope my present remark will appear as just to those who will consider, that the accounts given in the Protevangelion and the old Gofpel of Mary, concerning the death or murder of Zacharias (John Baptist's father), are irreconcileably different, and contrary to each other. The account in the old Gospel of Mary, as it is preserved by Epiphanius, concerning his murder, you have above, Oss. III. viz. that he was flain by the Jews, because he told them a vision he had seen in the Temple of the object of their worship, which was a man in the form of an als: but the relation of his murder in the Protevangelion is quite different, viz. that he was murdered by Herod, because he would not discover where his fon John was, who that tyrant feared would be king of Ifrael. See Chap. XXIII.

OBS. VIII. Several of the accounts or relations of the Gospel of the Birth of Mary, and the Protevangelion, have been credited by some antient Christian writers. To omit many others, others, I shall instance only in the two following, which are the most remarkable, viz.

I. That in the Protevangelion (Chap. XXIII.) concerning Herod's murder of Zacharias, father of John the Baptist, at the entrance of the Temple by the altar. This fact, though no where related in facred history, is mentioned and credited by Tertullian a, Petrus Alexandrinus b, Origen c, Epiphanius d, Theophylact c, and others. I confess they do not all. relate it with the same circumstances, which are in the Protevangelion; yet they so far all agree, as that it is evident they respected the same story. So Tertullian, Zacharias was killed between the altar and the Temple, and the drops of his blood made indelible impressions on the stones. The Protevangelion, Zacharias was killed at the entrance of the Temple, and his blood was made hard as stone. The account of Petrus Alexandrinus perfectly agrees. Origen and Theophylact endeavour to prove, that the Zacharias mentioned by our Saviour, Matt. xxiii. 35. was the father of John the Baptist, who was slain in the Temple, though according to them it was by the Jews for this reason, because he would place the Virgin Mary after our Saviour's birth in a certain apartment in the Temple, which was proper to virgins, and only fuch. Epiphanius, or whoever was the author of that old Book De Vita Prophet. tells us, that Zacharias, the son of Joiada, and father of John the Baptist, was sain by Herod between the altar and the Temple, and that his blood was spilt upon the threshold of the Temple. An impartial reflection upon all these places will undeniably evidence, that this story of Zacharias, which is in the Protevangelion, was very much known and credited by the antients: I shall only add, that notwithstanding the common opinion of the Fathers, that Zacharias mentioned by our Sa-

Scorpiac. advers. Gnosticos.

he lived in the latter end of the third century. This is extant in that part of his Treatife of Repentance, which remains. Vid. Cave Hift. Liter. p. 111. & Hammond in Matt. xxiii. 35.

e Homil. xxvi. in Matth. xxiii. fol. 49.

De Vit. Prophet. Vol. II. p. 250. It is questioned by Reignolds, Coke, and Rivet, whether this book was written by Epiphanius, though Bellarmine and others affert it was.

In loc. Matth. cit.

viour (Matt. xxiii. 35.) was the father of John the Baptist, yet most of our later criticks have thought otherwise, and that the person intended is that Zacharias whom the people stoned in the court of the House of the Lord in the days of Joash, 2 Chron. xxiv. 20, 22. But how they endeavour to prove this, and solve the difficulties that attend it, I shall not enquire. He who has a mind to examine the matter critically, may see it largely and clearly treated of in Grotius's annotations on the place of Matthew, and his two constant followers, Dr. Hammond and Dr. Whitby; but especially in Dr. Lightsoot's Horæ Hebraicæ, in loc.

2. The next instance which I assign of an account or relation in the Protevangelion, and Gospel of Mary, which was credited by many of the antient Christian writers, is that of Joseph's being an old man when Mary was betrothed to him, his having had a former wife, and several children by her. In the Gospel of the Birth of Mary (Ch. VIII.), Joseph is called a person very far advanced in years, and in the Protevangelion (Chap. IX.), he is introduced, faying, I am an old man, and have children, but she is young, &c. (and Ch. XVII.) he takes care about the taxing of his children at Bethlehem. Now this, I fay, was a commonly received opinion among the antients. So Origen a, There are some who say the brethren of Christ bere mentioned (viz. Matt. xiii. 55.) were the children of Jofeph by a former wife, who lived with him before Mary; and they are induced to this opinion by some passages in that which is intitled, The Gospel of Peter, or the Book of James. Eusebius b tells us, James was called the brother of Christ, because be was the son of Joseph by a former wife.

Epiphanius has very frequently related this history. In one place he says (as Eusebius), that James was the son of Joseph by a former wife, and therefore called the brother of Jesus. In another place a, that Joseph was about four score years old when he married Mary, and had six children before that time by a former wife; and yet more particularly disputing against the

a Comment. in Matt. xiii. 55. See the Greek passage above, Part II. Ch. XXXI. p. 329.

b Hift. Ecclef. lib. a. c. 1.

Hæref. 29. Nazar, §. 3, 4.
Hæref. 51. Alogor. §. 10.

CHAP. XVII.

Antidicomarianitæ, who denied the perpetual virginity of Mary, he fays a, Joseph was very old when he married Mary, and had been many years a widower; that he was the brother of Cleophas, the son of James, surnamed Panther; that he had his first wife of the tribe of Judah, and by her fix children, viz. four sons and two daughters. His eldest son was James, surnamed Oblias -- That he begat him when he was about forty years old: after him he had another son named Jose, then Simeon and Judas, and then his two daughters Mary and Salome: after his wife's death he continued many years a widower, and about fourscore years old married Mary c. Besides Epiphanius, several other of the Greek Fathers have given into this same opinion, viz. Hilary d, Chryfostome, Cyrill, Euthymius, Theophylact, Oecumenius, and generally, as Bishop Pearson says e, all the Latin Fathers till Ambrose, and the Greeks afterwards; from all which it is very evident, that the account of Joseph's age and family, which is in the Gospel of the Birth of Mary, and the Protevangelion of James, met with a very general credit among the antient Christians.

I might add here, that the learned annalist Cardinal Baronius, in his surprising apologies for the Virgin Mary (though he reject both these Apocryphal Gospels), cites many of the Fathers as giving credit to its accounts, and particularly as to that of her being brought at three years of age to the Temple, and devoted to its service (Evang. Mar. c. 4. 6. Protevang. Jacob. c. 7.), and that she continued there eleven years. He says it is testified by Euodius, Gregory Nyssen, Damascene, Germanus Bishop of Constantinople, Andreas Cretensis, George Bishop of Nicomedia, and others. See Apparat. ad Annal. Num. 48. and Casaubon's Resections upon this Exercit. I. contr. Baron. ad eund. Numer.

the Protestangeland, to by a graph and

^{*} Hæref. 78. Antidic. §. 7.
b Oblias] This I also observe is faid to be his surname in that Fragment of Hegesippus's Commentaries, which is preserved in Eusebius's Hist. Eccl. lib. 2. c. 23.

Epiph. Hæref. 78. §. 8.

on the Creed, p. 175. Art.

^{&#}x27; See a Collection of the Fathers Opinions on this Head in Sixtus Senenf. Biblioth, Sanct. l. 6. p. 455. Annot. 64. and in Valefius Annot. in Eufeb. Hiftor. Eccl. l. 2. c. 1.

CHAP. XVIII.

Another place in the Works of Epiphanius, where the Gospel of Mary seems reserved to. The Author of the Gospel of Mary, and the Protevangelion of James, was a Jew. This proved by several Arguments.

OBS. IX. DESIDES the former places cited out of Epiphanius, there are two more in his works, which feem to have plain reference, the one to the Protevangelion, the other to the Gospel of the Birth of Mary, and the Protevangelion. The places I mean are those in his Ancoratus, Vol. II. c. 60. and Orat. de Laudib. Virg. Mar. Vol. II. p. 292. In the first we read, that Joseph being an antient widower, and having fix children, viz. four fons, and two daughters, Κατ' ανάγκην των κλήρων βαλλομένων επί χήρως και άγάμως mas' inagris quidir els rais and van wapsirus, did ro aprepusirar is ra क्वण मर्थेड क्षश्चारणकाम् कवारीवा, बहुदेशमाड मा सवी विभव्नीवाद, स्वाची स्वावित स्वावी स्वीवित rin aylar wasding Maglar, i. c. when lots were cast for the widowers, and unmarried persons of every tribe, that so it might be determined who should take the virgins which were in the Temple (for it was the custom that the first-born of both sexes should be devoted to the Temple-fervice), be (viz. Joseph) was obliged by the necessity of the lot to take the hely Virgin Mary, &c. This is exactly agreeable to what we read in the Protevangelion, c. o. and the Gospel of Mary, c. 7, 8. Only I observe, that whereas the Protevangelian and Gospel of Mary contradict each other as to the persons summoned, they being according to the former only widowers, and according to the latter all unmarried persons (see Obs. VI. above), Epiphanius agrees with the latter. In the other place of Epiphanius we read, that Joachim and Anna were the names of the father and mother of the Virgin; that Joachim retired into the wilderness, and there prayed for iffue; Mary retired into the garden, and put up the same petitions, and were both answered in the birth of Mary. All which is in the Protevangelion, c. 1, 2, 3, 4. and for

for the most part in the Gospel of the Birth of Mary, c. 2, 3, &c. 4

OBS. X. The Gospel of the Birth of Mary, and the Protevangelion, were the composure of some Jew, or Hellenist. I affert this equally of both, because I make no doubt they were originally one and the same composure; which in process of time underwent so many alterations, interpolations, and additions, that they seem almost two different and distinct works. But of this more hereafter. I conjecture it was the composure of some Jew, or Hellenist; and this seems to me probable

from the following reasons.

1. Because of the several Hebraisms that are visible and apparent therein. Every one, who is acquainted with the orientals, particularly with Hebrew and Chaldee, will eafily observe, that there are many Hebraisms in our Saviour's discourses, and the other writings of the New Testament; I mean, that the phraseology or idiom of innumerable passages in those writings is Hebrew, or Chaldee, though the words are Greek. The reason of which (as I have above shewn b) is the utter impossibility a man is under of avoiding the peculiarities of his native language, though he write in another. He cannot but conceive, and range his ideas in his old accustomed manner, and by virtue of that will, notwithstanding all his caution and care to avoid it, place his words in the fame order. Thus the Apostles being Jews, though they wrote in Greek, frequently expressed themselves in the Hebrew dialett, and these expresfions we call Hebraifms, and this language Hellenistick ; and of this fort I observe there are many instances in the books we have now under confideration, such as in the Gospel of Mary there are feveral instances remaining, notwithstanding it is a translation, as that Chap. III. in the speech of the Angel to foathim, " Videns vidit (Dominus) pudorem tuum," The

concerning it.

b Vol. I. Par. I. Chap. XIII.

Prop. XIV. p. 81.

c See Father Sim. Crit. Hift. of

^{*}I am sensible this oration, as cribed to Epiphanius, is suspected to be spurious by Rivet, Critic. Sacr. 1. 3. c. 29. Dr. Cave Hist. Liter. Vol. I. p. 186. and others, but I will not here enter into any dispute

Lord bath furely feen, or particularly regarded, your reproach; which conduplication of the verb is a most known way of fpeaking in Hebrew, to make the thing spoken more certain and emphatical; of which there are a thousand instances in the Hebrew Bible (see Glass. Gram. Sacr. Lib. 3. Tract. 3. Can. 37. p. 628.), and feveral in the New Testament. So Act. vii. 34. we have the very same words which are in this Gospel, 'ולאה ראיתי for that, Exod. iii. 7. ראה ראיתי I have furely feen a. Another plain Hebraism in the Gospel of the Birth of Mary, is that in the same speech of the Angel, speaking of Mary, " Omne immundum neque manducabit, neque bibet;" which, according to the meaning of the Hebrew idiom, and the unquestionable meaning of the place, I translate, she shall neither eat nor drink any thing which is unclean; but if it were not a Hebraism, and were to be taken according to the Latin idiom, it must be rendered, she shall not eat nor drink every thing which is unclean: but this form of speaking is common in the Jewish language, and it is a trite observation in Grammar, that a negative particle, such as אין לא &c. after bo i. e. as it is in this instance, non after omnis signifies the fame as nullus, i. e. universal negative, though every one knows in Latin and Greek this does not obtain, but is quite otherwise. He who has a mind to see instances of such Hebraisms, may find in Glassius Gram. Sacr. Lib. 3. Tract. 5. Can. 19. feveral both out of the Old and New Testament.

As to the Protevangelion, it is so full of Hebraisms almost n every Chapter, that I can scarce believe any one, who is at

ii. 16. Thou mayest freely eat, and Gen. ii. 17. for המכח הום Thou fhalt furely die; and in the very place referred to, Exod iii. 7. for האיתי I bave furely feen; yet in the place of the Acts they translate the Hebraism literally, I bave feen, I bave feen, following according to their custom the translation of Beza, who aukwardly enough translates here, Vidi,

For the fake of those who delight in fuch remarks, I observe from this place, what I dare undertake to fhew from many others, that the English translators of the New Teftament very much follow Beza's Latin in their translation; for whereas they always, where this phraseology or idiom of condupli-cating the verb happens, make use of some adverb to denote the emphasis, as for אכל תאכל Genes.

blood

all acquainted with the Hebrew language and idiom, but will presently acknowledge it to be the composure of some Hellenistick Jew. The instances are so frequent, that to make a collection of them would be almost to transcribe the whole book, and so very plain, that I suppose any impartial reader will judge it impossible for any one to imitate. The learned Henry Stephens, who very weakly conjectured that the Protevangelion was made by Postellus himself, who first published it, undertakes to prove to any one skilful in these things, that the Hebraisms are all counterfeit, and only imitations of the Hebrew idiom; but it is evident he would have been no more able to perform his undertaking, than he was right in his conjecture concerning the original of it, which will appear by what I shall presently observe to be without any foundation, and has accordingly been rejected by all learned men. I conclude then, that the style of the book demonstrates the author of it to have been either a Jew, or Hellenist. I might further argue this from the great knowledge the author appears to have had of the Yewish customs, which manifestly shews itself in every page. The whole contexture of the work is accommodated to the Jewish rites, and there is fuch a perpetual allusion to them, as incontestably proves the author to have been more acquainted with them, than the Christians ordinarily were, or indeed than any person can be supposed to be, who was not educated in the Jewish religion.

2. The story in the Protevangelion of James, concerning the death of Zacharias, the father of John the Baptist, seems to be borrowed from the Talmud, or the Talmudick account of the circumstances of the death of Zacharias, the son of Jehoiada, 2 Chron. xxiv. 20, &c. whence I conclude the author was a Jew. To make this observation appear just, I shall first collect some circumstances in the death of Zacharias, which are related in the Protevangelion, and then shew how probable it is that they were borrowed or taken out of the Talmud. Those I refer to are the indelible impression made upon the stones by the blood of Zacharias, or rather the petrifaction of his blood, and the voice from heaven which said, Zacharias is murdered, and his blood shall not be wiped away till an avenger of his

blood shall come. Now this, I say, is Talmudick. For we find both in the Jerusalem and Babylonish Talmud, as they are cited by Dr. Lightfoot a, that the blood of Zacharias continued, and was not wiped away till Nebuzaradan, the Babylonish general, came to Ferusalem, and became a remarkable avenger of his blood. The whole history is this, Talmud. Hierofol. in Taanith (fol. 69.) and Talmud. Babyl. in Sanbedr. fol. 96. " R. Jochanan Said, Eighty thousand priests were " flain for the blood of Zacharias. R. Judas afked R. Achan, "Where did they kill Zacharias? Was it in the women's " court, or in the court of Israel? He answered, Neither in " the court of Ifrael, nor in the court of women, but in the court of the priests; and they did not treat his blood in the same " manner as they were wont to treat the blood of a ram or " young goat. For of these it is written, He shall pour out " his blood, and cover it with dust. But it is written bere, "The blood is in the midst of her; she set it upon the top of a rock; she poured it not upon the ground (Ezek. xxiv. 44 7.) But why was this? That it might cause fury to come up to take vengeance: I have fet his blood upon the top of a " rock, that it should not be covered. They committed seven evils that day: they murdered a priest, a prophet, and a " king: they shed the blood of the innocent: they polluted the " court: that day was the Sabbath: and the day of expiation. " When therefore Nebuzaradan came there (viz. to Jerusalem), " he faw his blood bubbling, and faid to them, What meaneth " this? They answered, It is the blood of calves, lambs, and " rams, which we have offered upon the altar. He commanded " then, that they should bring calves, and lambs, and rams, and " faid, I will try whether this be their blood : accordingly they " brought and flew them, but the blood (of Zacharias) still " bubbled, but the blood of these did not bubble. Then he said, " Declare to me the truth of this matter, or else I will comb " your flesh with iron combs. Then faid they to him, He was " a priest, prophet, and judge, who prophessed to Israel all these

^{*} Hor. Hebr. et Talmud. in de Arcan. Cathol. Verit. 1. 4. c. 23. Matt. xxiii. 35. See also Galatin.

[&]quot; calamities

calamities which we have suffered from you; but we arose against bim, and slew bim. Then said be, I will appease " him: then he took the rabbins, and flew them upon his (viz. " Zacharias's) blood, and he was not yet appealed. Next he took the young boys from the schools, and slew them upon his blood, and yet it bubbled. Then he brought the young priests, " and flew them in the same place, and yet it still bubbled. So " he flew at length ninety-four thousand persons upon his blood, " and it did not as yet cease bubbling. Then he drew near to " it, and faid, O Zacharias, Zacharias, thou hast occasioned " the death of the chief of thy countrymen, shall I slay them " all? Then the blood ceased, and did bubble no more, &c." This is very evidently the fame story which we find in the Protevangelien, though applied to a different person there under the same name; from which being a plain Jewish or Talmudick flory, and also common among the Jewish writers, as in Midrasch. Coheleth, fol. 93. and Midrasch. Echah. fol. 69 , it is most evident the author of this spurious Gospel was a Jew.

3. It feems to me not unreasonable to conclude, that the author of this Gospel was a Jew, because Epiphanius relates the same things which are in this Gospel, as taken in the time things which are in this Gospel, as taken in the time the same the same the relations of the fews b. The things I mean are the relations of Joseph's former wise, and children, and age, &c. (as above, Obs. VIII.) Now these being also in this Apocryphal Gospel, what can be more evident from what I have above said, than that he thought the author of this history to be a Jew?

4. The Epiftle of Chromatius and Heliodorus to Jerome, and his Answers (which I have above produced after the Gospel of the Birth of Mary), do expressly after that Gospel to have been originally written in Hebrew; and though indeed perhaps those Epiftles may be supposititious (for which I am not able yet to see that clear evidence which the writers abovementioned pretend, see Obs. IV.), yet I think their antiquity

^{*} See Lightfoot Hor. Hebr. et Talmud. in Luc. xi. 51.

b Hæref. 78. contr. Antidicomar. §. 7.

will be no small collateral evidence, with my foregoing arguments, to prove the author of this Gospel was a Jew, or Hellenist.

CHAP. XIX.

The Protevangelion of James and the Gospel of Mary are Apocryphal, because they were not acknowledged by the Antients, but expressly rejected. They contain several Things contrary to known Truths. Instances produced out of both:

OBS. XI. THE Protevangelion of James, and the Gospel of the Birth of Mary, are suppositious and Apacryphal. I have above shewn (Obs. V.), that most of the Gospel of Mary is contained in the Protevangelion; though it seems hard to determine which was compiled out of the other, or which of the two was the original composure. If I were to conjecture, I should rather imagine that the Protevangelion was the older book, and that of the Birth of Mary made out of it, because its relations seem more compendious, and the author omits many circumstances which are in the Protevangelion. However this be, they are both spurious and Apocryphal, as will appear by the following arguments.

ARG. I. By Prop. IV. because they are not to be found in any of the catalogues of sacred books which are in the writings of the primitive Christians.

ARG. II. By Prop. V. because they are not cited in any of the first Christian writings, but on the contrary rejected. The only writers who have mentioned them within my time are Epiphanius, Austin, and Pope Gelasius; each of which looked upon the composure as trisling and ridiculous, as well as spurious and Apocryphal. Epiphanius places it among the impudent forgeries of the Gnosticks, Hæres. 26. §. 12.

Αλλα δε μυρία σαρ' αὐτοῖς σεπλασμένα γραφεῖα τετόλμηται· Γένναν μεν γὰρ Μαρίας βιβλίον τί φασιν εἶναι, ἐν ῷ δεινά τε καὶ ὀλέθρια ὑποβάλλοντές τινα ἐκεῖσε λέγκσιν. Besides, they have among them ten thousand spurious and impudent writings; such is that book entitled, Of the Nativity of Mary, in which they have forged the most dreadful and damnable stories.

An instance of which he produces, see above Obs. III. viz. concerning the Jews worshipping an ass in the Temple.

Austin as expressly rejects it, contr. Faust. Manich.
I. 23. c. 9. See Casaub. adv. Apparat. Annal. Baron. Exercit. 1. No. 44.

Nos ergo credimus Mariam fuisse in cognatione David, quia Scripturis eis credimus, quæ utrumque dicunt, et Christum ex semine David secundum carnem, et ejus matrem - virginem. Quisquis itaque dicit Mariam ad confanguinitatem David non pertinuisse hoc oftendat, non ex quibuscunque literis, sed Ecclefrasticis, Canonicis, et Catholicis. Aliæ quippe apud nos non habent ad has res ullum pondus auctoritatis; ipfæ funt enim quas recepit et tenet Ecclesia toto orbe diffusa .-Ac per hoc illud quod de Generatione Mariæ Faustus pofuit, quod patrem habuerit ex tribu Levi quendam sacerdo-

But we believe, that Mary was of the family of David, because we believe those Scriptures, which affirm, both that Christ was of the feed of David, and his mother—a virgin. He who afferts that Mary did not belong to the family of David-let him prove it, not by any fort of writings, but by the Ecclefiastical, Canonical, and Catholick Scriptures. For other Scriptures bave no weight at all with us in things of this fort, but those only which are received by the univerfal Church. --- So that as to what Faustus urges from the book, entitled Of the Nativity (or Pedigree) of Mary, viz. that her father was a Priest of the tribe of Levi,

tem, nomine Joachim, quia Canonicum non est, non me constringic.

named Joachim, is of no manner of authority with me, because it is not Canonical.

Pope Gelasius, in his Decree of Apocryphal Books, rejects it

Liber de Nativitate Salvatoris, et de Maria, et obstetrice Salvatoris, Apocryphus.

rice SalSaviour, and of Mary, and
the Midwife of our Saviour, is
Apocryphal.

Although we meet not here with the title of the *Protevan*gelion, yet there can be no doubt it is the book which is here meant, because it has the title from the three most considerable heads of that Gospel.

Thus all the antient writers, who have mentioned it, have agreed to condemn this hiftory as fpurious and fictitious. It is true indeed, some parts of it have been credited (see above, Obf. VIII.), yet it does not appear they were the more credited, because contained in either of these volumes; and though particularly the story of Joseph's former wife and children was fo univerfally received, this feems to have been owing to the univerfally prevailing opinion of the perpetual virginity of Mary, which the antients were exceedingly fond of, as founded upon what they thought a credible tradition. I will only add here, that I have observed one place in Jerome's Commentary on Matthewa, where he seems to have had reference to one of these books, and condemned it as Apocryphal. Some, fays he, suppose the brethren of our Lord (spoken of in the Gospel) to be the sons of Joseph by a former wife, following the idle fancies of some Apocryphal books, and feign her name to have been Escha, &c. and another in his Epistle against Helvidius , in which he plainly feems to reflect upon the History of the Midwife, in the Protevangelion, as false, and reject the book as Apocryphal. His words are, Let us not entertain such thoughts of the mother of our Saviour and her pious hulband.

tribu Levi quendam facerdo- vic. that her father was a ?

Prieft of the square of Lievi,

panned

· Cap. iv.

H . There

There was no midwife present at her delivery, no hurry of women; the Virgin herself put the child in swaddling-clothes, and was both mother and midwife. To prove this he eites those words of Luke (c. ii. 7.), And she brought forth her sirst-born son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn; then adds, "Quæ sententia Apocryphorum deliramenta convincit, "dum Maria ipsa pannis involvit infantem;" i. e. which text consutes the idle fancies of the Apocryphal books, seeing Mary herself wrapped the infant in clothes. This to me seems a plain reference to, and resection upon, the Protevangelion, in which we read, ch. 19. of the midwise Joseph brought to Mary.

ARG. III. The Gospel of the Birth of Mary, and the Protevangelion of James, are Apocryphal, because neither of them appear to have been read in the Christian Churches, or Assemblies. Prop. VI.

ARG. IV. The Gospel of the Birth of Mary, and the Protevangelion of James, are Apocryphal, because they contain several things contrary to certain and known truths. Prop. VIII. Of this I have observed the following instances.

Fallehoods in the Gospel of the Birth of Mary.

Ch. ii. Isachar is said to be the name of the High-priest who discoursed with Joachim; whereas it is certain from the catalogue of High-priests, which is easily to be made out of Josephus, there was no High-priest about this time of this name, nor indeed at any other time. On the contrary, if this history should be supposed true, and the Virgin Mary taken from the Temple when she was full sourteen (see Chap. 7.), and our Saviour born nine months after that, then we can easily discover who the High-priest was at the time supposed; and that it was not Isachar, but Simon, the Son of Boethus Alexandrinus, whose daughter Herod himself married 1, and began

ad Annal. Beckel.

Vid. Joseph. Antiquit. Judaic.

Sigon, de Repub. Judaor, 1. 5. c 2.

I. 15, c. 12. Helvic. Chronol, et p. 220. The fame as this is binted

his priesthood in the year of the world 3926, and continued therein nineteen years, i. e. till within four or five years of the time in which our Saviour was born.

Ch. VI. We read that Mary was brought at three years old to the Temple, placed in the apartments, and according to custom continued there till marriageable age, viz. till she was fourteen years old. But this is evidently a fiction, or falsehood; for,

1. It is certain there were no fuch cells or apartments in the Temple at Jerusalem, for the reception and entertainment of virgins. Baronius indeed a dreamt of ninety cells erected by Solomon for this purpose; but how foolish and absurd his opinion is, the learned Casaubon has well shewn b.

2. The Scriptures, Josephus, and the Rabbins, are perfellly filent concerning any fuch custom, as that of nuns in the Temple at Jerusalem.

Falsehoods in the Protevangelion of James.

Instance I. Ruben is said to be High-priest when Joachim offered his sacrifices (c. 1. and 6.); whereas it is certain there never was any High-priest of that name, and I have above proved another person was then High-priest.

Inst. II. The same is to be said of the story of Mary's being brought to the Temple, related in this book (c. 7, 8.), which is said immediately above concerning the cells in the Temple.

Inft. III. The High-prieft, who consulted God about the disposal of Mary, is named Zacharias (c. 8.); but it is certain there was no one of that name High-prieft at this time, nor indeed at any other time. See Josephus's account of the High-priefts.

Inft. IV. The Virgin is faid, ch. xvii. and xviii. to have brought forth our Saviour in a cave and defert place; whereas it is certain, not only from the prophecy of Micah (ch. v. 2.),

by Baron. Apparat. ad Annal. Ecclef. No. 39. and Cafaub. Exercit. in cund. Num.

Apparat. ad Annal. Eccles.

Exercit, I. ad Apparat. eund.

Num.

Ep this argument the learned Chemnitius has proved the Protevangelion to be spurious. Exam. Concil. Trident. par. 3. p. 63.

that Christ was to be born in the town of Bethlehem, but from the express testimony of Matthew (c. ii. 1, &c.), Luke (c. ii. 4, 6, &c.), and all the antient writers, except Justin Martyr. Dial. cum Tryph. Jud. This is abundantly proved by the great Casaubon against Baronius, Exercit. ii. ad Ann. 1. n. 2. and though he be opposed in this matter by the Jesuit Lansselhius, in his tract against Casaubon's Exercitations, inserted among the last edition of Justin Martyr's works (c. 12.), yet it is with the weakest arguments, and such as shew more malice than learning; which is indeed visible in the whole of that performance of the Jesuit.

Inst. V. It is evident by comparing c. 10. with the 23d, that the same Zacharias is spoken of in both places. In the latter place he is said to be the father of John the Baptist, and in the former to have lost the use of his speech; which is a relation concerning Zacharias, the father of the Baptist, in the genuine Gospel of Luke (ch. i. 20.) Now hence it is easy to collect a fresh argument of the salsehood of this Gospel; for (ch. 10.) Zacharias is said to be High-priest, but it is certain the father of the Baptist was not High-priest, but one of the common Priests, and of the course of Abia, which was the eighth in order of those twenty-four courses of ordinary Priests, which were to minister by turn, each his week, according to the institution of David. See I Chron. xxiv. 10. and Luke i. 5.

Nor will it be of any force to object, that I suppose in this argument the Canonical authority of Luke, which I have not proved; for it can be no unfair way of reasoning to suppose it truer in this particular than the *Protevangelion*, because in that wherein they differ, the *Protevangelion* is contrary to Josephus, but St. Luke is not, viz. as to Zacharias being High-priest. After all, I am sensible many of the antients, which Baronius has produced, imagined that Zacharias the Baptist's father was an High-priest; and Austin particularly attempts to prove it, because there were several High-priests at the same time,

and

Tract. xlix. in Joan. in fine. See Casaub. advers. Apparat. Annal. Baron. Exercit. I. Num. 69.

The learned Daillé bas observed, that the author of the books under the name of Dionysius the Arcopagite

and it was lawful for none but a High-priest to offer incense. But herein every one knows he is mistaken, as indeed it is common for the Fathers to be mistaken in Jewish antiquities.

Inft. VI. The story of the death of Zacharias, ch. xxiii. with its circumstances, is false and apparent forgery. This may easily be gathered from several of the preceding observations; but I shall endeavour now to evidence it by this argument, that it is a flory jumbled together, and patched up partly out of the hiftery of Zacharias (2 Chron. xxiv. 20.), and partly out of what we read concerning Zacharias, the father of the Baptist, Luke i, and this will appear by the following comparifon.

The story of the murder of Zacharias in Chronicles is, that he was flain in the court of the House of the Lord, and prayed the Lord to revenge his blood; the Jewish expofition of which is, that the blood remained indelible upon the stones, till it was actually revenged by Nebuzaradan, fee above, Obf. X.

The story of the murder of Zacharias, the father of the Baptist, in the Protevangelion, is, that he was murdered in the entrance or court of the Temple; that immediately upon bis death, a voice was heard, faying, Zacharias is Rain, and his blood shall not be wiped away till a revenger come; that accordingly his blood petrified, and became bard as Stone, Ch. 24.

PART III.

This is evidently the fame flory; to which there are some circumstances added out of the first chapter of Luke, relating to the true Zacharias, father of the Baptist; for whereas we

(De Coelest. Hierarc. c. 4. 5. 4.)
does also make Zacharias, the father of the Baptist, to base been
High-priest; but as he shews this to
be false, so he hence forms an argument to prove the spuriousness of
those pretended works of Dionysius,
viz. because the true Dionysius could not be mistaken in a fact of this fort,

and conjectures also, that these books under his name were forgeness of the fourth or fifth century; because, Jays be, then arose and was spread the opinion of Zacharias, the Bap-tift's father, being High priest. Dall, de Lib. supposit. Dionys. Areop. lib. 1. c. 28. p. 164, 169.

.od truVi

there read, ver. 20, 21, 22, that Zacharias was dumb, that the people waited for him, and marvelled that he tarried so long in the Temple: in the Protevangelion (c. 10.) we read, Zacharias lost the use of his speech, and (ch. 24.) that the Priest continued for a long time waiting for him to come out of the Temple, &c. Nothing then upon the whole can be more evident, than that the author of this book has jumbled together in this history what is said of two persons called Zacharias, and applied it to one; and consequently that composure is a forgery,

and fo Apocryphal by Prop. VIII.

Inft. VII. The last instance of falsehood, which I shall mention in this Protevangelion, is that (c. 24.) where Simeon (mentioned Luke ii. 25.) is faid to be chosen successor to Zacharias in the High-priesthood. That the author meant the same Simeon is evident, because he expressly says, as Luke, that it was revealed to him by the Holy Ghost, that he should not see death, before he had feen Christ in the flesh. But it is certain this Simeon was not then High-prieft; for though there were many of that name advanced to this post, yet he who at this time possessed it was Joazarus; besides, had he been really High-priest, as Mr. Fabritius well observes, it is not likely that St. Luke, when he was giving him so honourable a character, would omit that which must needs have a considerable addition to it, viz. his being High-prieft. It is indeed difficult for us to know who this Simeon was; whether it were Rabban Simeon, the fon of Hillel, Prefident of the Sanhedrim, and father of Gamaliel, as feveral learned men have thought b, or some other person of that name, I shall not enquire, but only observe, that although the Fathers generally believed he was a High-prieft, there can be nothing more ridiculous than the mistake of Jerome c, and others, who confound him with Simon the Just, who lived in the time of Alexander the Great, and, according to the Jews, met him when he came to Jerusalem. See Drus. Præter. lib. 3. in Luc. ii. 25.

Cod. Apocr. N. T. t. s. p. ii. 25, Scultet. Exercit. in loc. 124.

Adverf. Helvid. c. 4.

CHAP. XX.

sign water for him, and margalled less to correct to

The Gospel of Mary and the Protevangelion of James proved Apocryphal, because of the many idle and fabulous Things which they contain. A Collection of these. The Protevangelion is Apocryphal, because it contains several Contradictions; and both are so, because they are not in the Syriack Version.

Arg. V. THE Gospel of the Birth of Mary, and the Protevangelian of James, are Apocryphal by Prop. IX. because they contain things ludicrous and trisling, fabulous and filly relations. To collect all these would be almost the same as transcribing the whole books themselves; because, besides what is taken out of the received Canonical books, they contain little but things of this nature. I shall think it sufficient to present the reader with a few remarkable instances.

A Collection of several tristing Stories and fabulous Relations in the Protevangelion of James, and the Gospel of the Birth of Mary.

the disputation as the consequence will address, it is not disply

In the Protevangelion are the following.

1. The story of Joachim's fasting forty days and forty nights in the wilderness (ch. i.), appears an idle forgery in imitation of the fast which Moses and Christ kept of forty days and nights in the wilderness, Exod. xxiv. 18. Matt. iv. 3.

2. The prayer of Anna (c. iii.) seems very trisling; and if it were really conceived by her, yet very unworthy the notice

of an inspired writer.

3. The Virgin's walking nine steps at fix months of age, ch. vi.

4. God's fending down power from heaven to the Virgin to leap and dance upon the third step of the Altar, ch. vii.

5. The

DOGU

2. The

5. The Virgin's being fed, and receiving her food from the hand of an angel, ch. viii.

6. A dove flying out of Joseph's rod, and lighting upon his head, ch. ix.

7. The Virgin's hearing the angel's fongs, ch. xv.

8. The ceasing of all sorts of motion at our Saviour's birth, and the ridiculous account of the astonishment of the air, sowls stopping in the midst of their slight, men who sat at table not eating, their hands lift up to their mouths, and not having power to put any thing in, their eyes all upwards, the shepherd's lifting up his hand to smite the sheep, and his hand continuing lift up, the kids with their mouths at the water, and not being able to drink, ch. xviii.

9. Elizabeth's praying that the mountain should open, and the mountain opening accordingly to receive her, ch. xxii.

In the Gospel of the Birth of Mary, I only observe the idle ac-

1. Of the Virgin's familiarity with angels, and her receiving daily visits from them, c. vii.

2. Of the dove's descending from heaven, and pitching upon the top of Joseph's rod, c. viii.

3. Of the Virgin's knowing the countenance of the angels, c. ix.

ARG. VI. The Gospel of the Birth of Mary, and the Protevangelion of James, are Apocryphal by Prop. XIV. because they appear plainly to be stolen or transcribed out of several parts of the received and Canonical Scriptures. I shall endeavour to shew the fact first, and then the force of the consequence.

As to the fact, it feems evident by the instances following.

Instances in the Protevangelion of accounts borrowed from the

1. Joachim's fasting forty days and forty nights, ch. i. seems to be taken from the fast of Moses, Exod. xxiv. 18. Elijah, I Kings xix. 8. and our Saviour, Matt. iv. 2. who are recorded to have fasted during the same space of time precisely.

2. The story of Anna's barrenness, her praying for a child (ch. ii. iii.), her devoting him to the temple (ch. iv.), seems all to be taken from the history of Hannah (1 Sam. i.), where we meet with the very same relations.

3. The account of Joachim's making a great feast, when the child, which his wife after long barrenness had brought forth, was a year old, ch. vi. seems to be taken from the like history of Abraham's making a feast, when Isaac the child, which Sarah after long barrenness bare to him, was weaned, Gen. xxi. 8.

4. Anna's being made to fing a fong of praise on account of ber child, seems to be founded on Hannah's prayer or song, I Sam. ii. 1, &c. and the thoughts are agreeable, as the phrase is taken from that of Rachel, Gen. xxx, 23.

5. The story of Zacharias the High-priest being dumb, (ch. x.) is formed from that of Zacharias, the Baptist's father, Luke i. 20, 62, &c.

6. The angel's falutation of the Virgin (ch. xi.), is the same, and in the very same words, with that, Luke i. 28.

7. The angel's relation to Mary (ch. xi.) of the conception and birth of Christ, and of the conception of John by Elizabeth, is exactly the same with that in Luke i. 30—39. and expressed in almost all the same words.

8. The account of Mary's going to Elizabeth, the child's leaping in her womb thereupon, her speech to Mary, &c. seems plainly taken out of Luke i. 39, &c.

9, Joseph's reasoning concerning Mary's being with child, and the angel's appearing to him (ch. xiv.), is a plain paraphrase of Matt. i. 19, &c.

10. The charge from heaven given to Salome not to publish the miracle wrought for ber by touching Christ (ch. 20.), seems taken from our Saviour's frequent commands to those for whom he wrought miracles, not to publish what he had done for them b, and particularly from that charge which he gave

The verb > Them which we or plains, which is derived from the translate prayed, would be better rendered lang, or prayed in longs, as the word random Pf. lxxii. 20. See Matt. viii. 4. ix. 30. Xvii. 9.

upon the working the very same miracle (viz. curing a wi-thered hand), Matt. xii. 16.

trances and consequences, ch. xxi. and Herod's killing the children, ch. xxii. appears a manifest transcript of the second chapter of St. Matthew's Gospel, only with this considerable difference, that the circumstance of our Saviour's being wrapped in swaddling clothes, and laid in a manger at his birth, because there was no room in the inn, which is related by St. Luke (ch. ii. 7.), is here most aukwardly applied to Mary's biding the child from the search of Herod, and that in the very words of St. Luke; a plain instance of a forgery.

12. The flory of Simeon (ch. xxiv.), viz. his having a revelation that he should not die till he should see Christ, seems to be taken from Luke iv. 26. not only because the sense, but

the very words in the Greek are the same.

Instances in the Gospel of the Birth of Mary of accounts borrowed from the Canonical books.

1. The History of Joachim and Anna devoting their child to the fervice of God in the temple, ch. i. and vi. is the same with that of Anna, I Sam. i. See the former instances, Numb. 2.

2. The phrase, ch. iii. Thy prayers are beard, and thine alms come up before God, which is made use of by the angel to Joachim, is the very same with that which the angel made use

of to Cornelius, Acts x. 4.

3. The character given to Anna, Luke ii. 37. viz. that she did not depart from the temple, but served God with fastings and prayers, is manifestly borrowed hence, and made by the angel to be the future character of the Virgin Mary, c. iv.

4. The compendium of the fong of praise, which Joachim and Anna sang to God for the promise of a child, viz. that he exalted the humble, is borrowed from the song of Mary, Luke i. 52. in which she praised God for the promise of her bringing forth Christ.

5. The angel's falutation to Mary (ch. ix) is the same with that, Luke i. 28, 29.

6. Joseph's

6. Joseph's hesitating what to do (ch. x.) is a manifest paraphrase of Matthew i. 19.

From these instances it is very evident that the author or authors of the Gospel of the Birth of Mary, and the Protevangelion of James, formed a very large part of those books from, and accommodated them to, several histories of the Old and New Testament. It is manifest they borrowed their circumstances hence, and for the most part applied them to other different stories, which, as it is impossible ever to have happened by chance or without design, manifestly demonstrates the whole composure to be a mere fable and section; and consequently Apocryphal: for as inspiration and extraordinary assistance is needless in such a case, so to suppose a person inspired who composes out of another's work, and publishes it as his own, is to make the Holy Spirit concur to the production of a mere cheat and imposture. They are therefore Apocryphal by Prop. XIV.

ARG. VII. The *Protevangelian* of James is Apocryphal by Prop. VII. because there are in it several contradictions. For instance,

received from the

Ch. xi. We read, that the angel came to Mary, gave her a particular account of her conception, and the manner of it; and yet ch. xiii. when Joseph accuses her of being with child, she folernly swears, she was utterly ignorant how she came to be with child. This is so palpable a contradiction, that I know not any thing can be said in favour of it, unless that the Virgin lied in denying her knowledge; but this cannot be supposed consistent with the opinion the author of this book had of the Virgin.

Ch. xviii. xviii. It is faid the place where the Virgin brought forth was in a defert place, and in a cave; but this is not only contrary to Scripture and fact, but to another part of the Protevangelion, where the author transcribing the se-

This I find; fine my first wirit- book spurious. Critic. Sacr. l. 1. ing, is also observed by River, as a c. 4. p. 131. contradiction, and what proves the

cond Chapter of Matthew, forgets what he had before faid, and agrees with St. Matthew, that our Saviour was born at Bethlehem. See ch. xxi.

Arg. VIII. It is Apocryphal, because it is not contained in the Syriack Version, by Prop. XV.

percise and of the C H A P. XXI.

Several miscellaneous Restections on the Gospel of Mary, and the Protevangelion of James. Postellus's Account of the Protevangelion. His Arguments for its Authority particularly resulted.

ITHERTO I have been endeavouring to entertain the reader with my own observations and remarks on these two samous Apocryphal Gospels. It remains only now, that I give some account of the remarks of others concerning them, with some suitable reslections. Mr. Fabritius has indeed with much labour done this in a great measure already, and at length set down what the learned have wrote concerning them; to whom therefore I would refer the curious reader, judging it sufficient (after what I have above said) to give here the following accounts.

I. There are several manuscript copies of this Gospel now extant in Europe. Father Simon a tells us, that he saw two Greek manuscript copies of it in the French King's library; the one entitled, Τῦ μακαρίω Ἰακόδω τῷ ἀδιλφοδίου λόγος ἐτορικὸς κἰς τὸ γενίσιον τῆς ὑπεραγίας διοτόκω, An Historical Account of the Nativity of the most Holy Mother of our Lord, by James the blessed Brother of our Lord; the other very little different, Τῷ μακαρίω Ἰακόδω τῷ ᾿Απογόλω, καὶ ἀδιλφῶ τῷ Κυρίω, αιρὶ τῆς γενίσιως τῆς ἀγίας διοτόκω, A Discourse of James the Blessed, an Apostle and Bro-

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Nouvelles Observ. sur la Texts apud Fabrit, Cod. Apocr. t. i. & les Versions du Nouv. Test. c. r. p. 58.

ther of our Lord, concerning the Nativity of the holy Mother of our Lord. Daniel de Nessel, in his Abridgment and Supplement to Lambecius's Commentary on the library of the Emperor at Vienna, among other of the Greek MSS. which are in his catalogue, tells us, there are five MSS. of the Prot-

evangelion of James in that library .

II. The first person who made this Gospel (viz. the Protevangelion) known in Europe, was Postellus, who entertained a very high opinion of it. He brought it from the Levant, translated it into Latin, fent it to Oporinus, a printer at Bafil; where Bibliander meeting with it, caused it to be printed, A. D. 1552. The fubstance of what Bibliander, after Postellus, faith, concerning it, I shall here give the reader, as I find it collected by Father Simon b, and afterwards by Fabritius c; viz. " That it was publickly read in the Eastern Churches, among whom it was reckoned authentick, they never mak-" ing any doubt but that James was the author of it: that it " is to be looked upon as a jewel among the books of divi-" nity, as the basis and foundation of all the Gospel history, " and the beginning of the present Gospel of Mark:-that " the Gospels now received can never be sufficiently regarded " by the Jews without this: for which he offers among others " this reason, that the rulers of the Jews made use of the water " of trial mentioned (Numbers v.) to prove the innocency of the " Virgin. (See ch. xvi.) He observes from the Jewish writ-" ings, that it was made a law among the Jews, that whatwe ever woman of the tribe of Judah, and especially of the fa-" mily of David, was found with child, the matter was to be " referred to the confideration of the Priests, and thence concc cludes, they could not be unacquainted with the delivery of "Mary, the being given to Joseph by them, but must have an incontestable proof of the miraculous birth of Christ. "The Evangelist Luke, in the Preface to his Gospel, witce nelles, that many have taken in hand to fet forth a declaration of those things which are most surely believed among " Christians, even as they delivered them, who from the begin-

Apud Fabrit. t. i. p. 59, 60. par. i. c. t.
Critic. Hiftor, of the New Test.

Cod. Apoc. t. i. p. 48, 49.

" ning were eye-witnesses and ministers of the Word. This " does not feem fo well to agree to Matthew and John, as to "Iames the brother of our Lord, the author of the history " which I now publish, concerning the Nativity of Christ; 66 of which Luke gives a more compendious account, but does " not at all differ from this Protevangelion. St. Austin refers to it in the first chapter of the first book, De Consens. "Evang. Befides, that this tradition (viz. concerning the " hirth of Christ) is very old, and has been received in the "Church, and owes its original to no other than James the " brother of our Lord, I am persuaded from Epiphanius 46 against the Collyridians and Antidicomarians a, who men-" tions the cave, and other miracles. But if any one think "this book ought not to be placed among the Ecclefiaffical " writings, because Jerome, Eusebius, and others, who have " wrote concerning the life and writings of James, have " made no mention of it, nor reckoned it among the facred " books, he may be answered by good reasons: for Epipha-" nius, who was before Jerome and Eusebius, proves the an-" tiquity of the history. Besides, some things have escaped the knowledge of the most diligent writers, and others have "been long concealed in the Church, as the Book of the Law in the time of Josiah, The Second Bpiftle of Peter, The Epiftle " of Paul to the Hebrews, The Epiftle of Jude, and the Re-" velation, were unknown to many Christians for a long time, and not till very late received into the Canon. But this much recommends this writing of James, that it is never " reckoned among the Apocryphal and spurious writings, as the Gospel of Nicodemus, Thomas, Bartholomew, and " others. Nor are we for that reason to reject this book as "Apocryphal, because it contains some of those things which are in the Book of Joachim, or the Nativity of Mary (which "Ierome translated out of Hebrew into Latin), or the book sof the Infancy of our Saviour, of the Birth of our Saviour, of " Mary, or the Midwife of our Saviour, which Gelafius aranks among Apoeryphal books. For we do not effeem the very high spinion which Postellus, and after him Biblian-

credit

" the four received Gospels of the less credit, because they " agree in many things with the Gospel of Nicodemus, Tho-" mas, Bartholomew, the Nazarenes, or the Alcoran of Ma-"homet. But if any one be offended at the multitude of " miracles therein, let him confider the incarnation of Christ " was a great work, which was to be supported by divine works and evidences against the infidelity of Jews, Maho-" metans, Heathens, deceivers, and Hereticks. Besides, "these miracles have no tendency to draw men's minds from "the knowledge and worship of God, but the contrary; " which is the nature of a true miracle. Nor is there any "thing in this writing of James, which is repugnant to the " facred history; nor does there appear any motive which " would induce the oriental Christians to forge it, viz. nei-"ther their temporal interest, reputation, power, &c. so that " if ever any thing was received by just tradition, this book was formerly, and is still preserved in the Eastern Churches, " and ought not to be despised by us in the Western. After " all, as I do not contend for its being advanced to the fame " height as the Canonical books of the Old and New Testa-" ment, fo I think it should not be rejected among the Apocrypha. For if the little book of Ruth, which contains the " pedigree of David from Booz to Ruth, is placed in the Ca-" non, though we know not the writer's name, it feems to " me very unjust, that this first Gospel of St. James concern-" ing the Nativity of Christ and the Virgin, which is reckoned " among the authentick (i. e. Canonical) books by the East-" ern Churches, should not at least be placed among the Ha-" giographa, or Ecclefiaftical books, such as the Epifile of cc Clemens, and the Shepherd of Hermas formerly were esteemed, and the book of Tobit, Judith, the Wisdom of So-" lomon, Ecclefiaflicus, the History of the Maccabees, the third and fourth Books of Exra, are now esteemed by all the " Churches; which books, as to excellency of argument, " and that simplicity of stile which is usual in inspired writ-" ings, are far exceeded by this book of James." Such was the very high opinion which Postellus, and after him Bibliander, have entertained of this Protevangelion.

III. Nothing that Postellus or Bibliander have said for the

credit of this Gofpel of James is of any real force to support its authority. It would be superfluous to enter into a distinct critical examination of all his pretended arguments; I shall think it enough briefly to discuss that which seems most confiderable of what he offers in the preceding abstract of his opinion.

1. He urges in the beginning, that it was publickly read in the Eastern Churches, and acknowledged as authentick and genuine; and towards the end fays, it was reckoned by them among the Canonical books. But to this it is easy to answer,

- (1.) That the practice or opinion of the Oriental Churches, in the time of Postellus, viz. in the fixteenth century, can be no good rule for us to determine by in this matter; nor can we be more obliged to receive this or any other book which the Oriental Christians of several preceding centuries received, because they did or do receive it, than we are to acknowledge the idle fables of the Apocrypha of the Old Testament, because they are received by the Western Christians of the Church of Rome.
- (2.) It is not unreasonable to question the truth of the fact, feeing it is only related by Postellus, and seems in itself improbable. This, fays Mr. Fabritius a, is afferted without any reason, and cannot be proved. I have not seen any persons, or observed any whole Churches, who reckon it among the Canonical Scriptures .- Nor shall I easily believe Postellus herein, &c.

2. What he urges, that it is of use to convince the Jews, and agreeable to some Tewish stories, is of no account, because this is very confistent with its being a forgery.

3. That St. Luke (chap. i. 1.) respected it, and that what he fays will better agree to it than Matthew and John, is indeed in one sense true, because I have above proved b, that St. Luke in those words respected only the false Gospels, which were then published, and therefore his argument will only prove

Vol. II.

Cod. Apoer. N. T. t. i. p. Vindic. of St. Matthew's Goffel, ch. 2.

^{53, 57.} Vol. I. Ch. II. p. 23. See my

against himself; but that St. Luke had any respect in his Presace to this Gospel, is a mere groundless and precarious affertion.

4. What he urges in favour of it, that it does not differ from St. Luke's account of the nativity of Christ, is in reality an argument of no weight, if it were true, because a forgery might easily be so; but besides the fact is absolutely false, it contradicting the Evangelist's account in several particulars, some of which I have above observed, Ch. XIX. Arg. IV. Inst. 4, 5.

5. That St. Austin refers to it (Lib. i. de Consens. Evang. e. 1.), is also utterly false.

6. That feveral of the stories or traditions in it have been eredited by Epiphanius, is indeed true (see above, Ch. XVII. Obs. VII.); but it is equally true, that Epiphanius rejected this book as spurious and Apocryphal, as I have shewn, Chap. XIX. Arg. II.

7. His answer to the obvious objection against it, that it is not mentioned by Eusebius, or Jerome, or any of the antients, among the works of James, is very trifling, viz. that several things have escaped the knowledge of the most diligent writers, that the book of the law was not known till found in Josiah's time, and that the Epistle to the Hebrews, the Second Epistle of Peter, Jude, and the Revelation, were not of a long time received into the Canon. This, I say, is a very weak and trifling answer; because,

(I.) The testimony of the sirst centuries is the principal, and almost only rule we have, whereby to judge of the Canonical authority of any book (see Par. I. Ch. VI. Prop. III.); consequently, if the book was not known to them, we cannot esteem it Canonical.

(2.) Although the Epistle to the Hebrews, the second of Peter, that of Jude and the Revelation, were not for some time so universally received as the other writings of the New Testament, yet it is certain they were at the same time in being, and received by most (as I shall hereafter shew); neither of which can be so said of this Protevangelion.

8. That it is not reckoned among the Apocryphal Gospels by the antients, is utterly salse. See above, Ch. XIX. Arg. III.

9. What he says in vindication of the miraculous stories contained in it, viz. that they are related as attending a very great event, and have no bad tendency, may be equally said of most sabulous legends.

10. That there is nothing in it repugnant to the facred hiftory, I have above proved false by several instances. See Ch. XX.

it, is what we call petitio principii, and may be with equal

reason asserted of many known forgeries.

12. His confessing it ought not to be esteemed in the same high degree of Canonical authority with the other parts of Scripture, and yet not allowing it to be Apocryphal, is utterly inconsistent with what he contends for, viz. that it was the genuine writing of St. James, and ought to be received as such.

13. His argument for the Canonical authority of this book, because of the likeness of its subject to the book of Ruth, is exceeding weak; because it would thence follow, that all genealogical books among the Jews must be equally Canonical.

14. That it agrees more in stile with the undoubted inspired books of Scripture, than the Apocrypha of the Old Testament, is not only false, as appears from the idle and fabulous accounts in it which I have above collected, Ch. XX. Arg. V. but would prove nothing if true, but the greater artifice of the impostor.

Thus weak are all the arguments which are offered by Postellus and Bibliander in defence of this *Protevangelion* under

the name of Fames.

IV. Besides the above-mentioned Postellus and Bibliander, all other writers have agreed to reject the Protevangelion as spurious and Apocryphal. I confess indeed, Jacob Grynæus a seems to have entertained some more favourable sentiments of it; which indeed it is not strange he should, when we consider that he inserted it among the other pieces, to which he gives

the splendid title of Orthodoxographa: His words are, "Multa " habet quæ narrationibus quatuor Evangelistarum pulchre " consentiunt, plura autem quæ ab illis velut mapepya sunt " prætermissa.-Plura autem Evangelia illa ætate scripta esse " auctor est Eusebius, Hist. Eccl. 1. iii. c. 25." i. e. It contains many things which perfectly agree to the accounts of the four Evangelists, but more which they thought proper to omit as needless: however Eusebius affures us, that there were many Gospels written about that time, i. e. about the time of James, and the other Apostles. Such an overlight in Grynæus, who was a Protestant, could not escape the censure of the Papists. Sixtus Senensis a observes with an air of contempt, that it was published by the Hereticks of his time, and Father Simon seems to wonder the Protestants should cause it to be printed, and think it worthy to be published under the title of Orthodoxographa b; and I must indeed own, it is not a little strange Grynæus should be thus imposed upon: only I would observe, that Postellus, the first publisher of it, was a Papist : and that it is not just in Father Simon to impute the mistake of one Protestant to the whole body of those who go under that denomination. It is certain, that all other Protestants have rejected it, who have mentioned it. Mr. Fabritius has made a large collection of the fentiments both of Protestants and Papists, who have all judged it spurious and Apocryphal. I shall think it sufficient to refer the reader only to such whom I have seen; and those are.

Among the Protestants.

Chemnitius Examen. Concil. Trid. par. iii. p. 63, and p. 90.

Cafaubon. Exercit. i. contr. Baron. Num. 39. Rivet. Crit. Sacr. lib. i. c. 4. p. 131. Scultetus Medulla Patrum. par. i. l. xi. c. 6. Bishop Pearson's Exposit. on the Creed, Artic. iii. p. 170.

² Bibliothec. Sanct. in Jacob.

Par. 1. c. 3. p. 27.

C This I conclude from his faying, the Apocrypha of the Old Tef- 1. p. 53, &c.

tament were efteemed in all the Churches; which is only true of the 1. 2. p. 67.

Churches; which is only true of the Popish Churches, they being rejected by the Protestants.

d Cod. Apocr. Nov. Teft. Par.

Dr. Cave Hift. Liter. Vol. I. p. q. in Jacobo. Spanheim. Hift. Chrift. Secul. i. p. 580. Dr. Mill Prolegom. in Nov. Test. §. 274.

Among the Papifts,

Gaspari Quirog. Index Expurgat. Hispan. p. 420. Sixtus Senensis Biblioth. Sanct. 1. ii. p. 67. ad voc. Ja-

Bellarmin. de Scriptor, Ecclesiast. in Jacob. p. 42. Du Pin. Hift. of the Canon of the New Testam. Vol. II. c. 6. §. 4.

Father Simon Critic. Hift. of the New Test. par. i. c. 3. p. 27.

Thus I have endeavoured largely to offer to the reader, what I have observed or judged most considerable, relating to this Gospel. I shall only add, that as the history contained therein undoubtedly was a very early forgery, so it seems impossible to give any certain particular account either of its age or author; unless we will suppose, as the author of the Epistle to Chromatius and Heliodorus, under the name of Jerome above produced, does, both in his Epistle and Preface, that it was the composure of Seleucus, who is the same (as I have proved, Par. II. Ch. XXI.) with Leucius Charinus; not that he was the first author, (for he, as I have proved above, was undoubtedly a Jew), but the person who made such large additions and interpolations, that he was esteemed the author,

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CHAP. XXII.

The Gospel of our Saviour's Infancy.

HE following Gospel was published and translated by Mr. Henry Sike at Utrecht, 1697, Professor of the Oriental languages in Cambridge, and requires a place here for the following reasons:

1. Because it is of the same original with the other Gospel of the Infancy published by Cotelerius, and that claims St. Thomas for its author. See the next Chapter.

2. Because the books of Christ's Infancy went under the names of St. Matthew a, and St. Peter b.

3. Because they were received by the Gnosticks in the fecond century. See below, Ch. XXIV.

4. Because several of its relations were credited by the Christians in the following ages, viz. Eusebius, Athanasius, Epiphanius, Chrysoftom, &c. To omit all others, I shall only instance in Sozomen, who credits and says he was told by many the following stories, which are in this Gospel, viz. that Ch. X. of the idol's falling down in Egypt upon Joseph's flight thither with Christ, and that Ch. XXIV. of Christ's making a well in a fycamore tree (to wash his clothes), called Matarea, and a balsam proceeding from the tree. These are related by Sozomen thus c: " They fay, that at Hermopolis, " which is a town of Thebais, there is a tree called Persis,

of which either the fruit or leaves, or any small piece of the

" bark, brought near to fick persons, has cured many. For it is faid, that Joseph, when he fled with Christ and Mary

" for fear of Herod, came to Hermopolis, and that as foon as

" he came near the gate, that tree, though a very great one, was moved at Christ's coming by, and bowed down to the

" ground, and worshipped Christ. He adds, that he supposes

CHAP.

^{*} See the Epiftle of Chromatius and Heliodorus, and Jerome's An-fwers above, Chap. XIV.

b Ahmed Ibn Edris apud Fabrit. Cod. Apocr. t. 1. p. 153. 6 Hift. Eccl. l. 5. c. 20.

"the tree was an idol, and the Devil was affrighted at Christ's coming, and that all the idols of Egypt fell down upon

"Christ's coming there, according to the prophecy of Isaiah

" xix. 1. The burden of Egypt. Behold the Lord rideth upon

" a fwift cloud, and shall come into Egypt, and the idols of

" Egypt shall be moved at his presence, &c. So, says he, the

" Devil being cast out, the tree remained to be a witness of

" the fact, and to cure believers of their difeases a,"

5. Mr. La Crose cites a synod, which was held in the diocese of Angamala, in the mountainous country of Malabar, A. D. 1599, which condemns the Gospel of Christ's Infancy, as a book that was commonly read by the Nestorians in Malabar. Add to this, that Ahmed Ibn Idris, a writer for the Mahometan religion against the Christians and Jews, says, it was used by some Christians as the other sour Gospels. and Ocobius de Castro speaks of a Gospel of Thomas, which Mr. Fabritius takes for the Gospel of the Insancy (and probably was so), that was read in very many Churches of Asia and Africa, as the only rule of their faith; which, he says, he saw, and had translated to him by an Armenian Archbishop at Amsterdam.

Chemnitius out of Stapulensis, who had it from Peter Martyr, says, that the place in Egypt, where Christ was banished, is now called Matarea, which is ten miles beyond Cairo, and that the inhabitants there keep a lamp continually burning in remembrance thereof; and that there is to be seen there a garden of small trees that yield a balsam, which

place or business of the bloom who are

were planted by Jesus, when a boy. Vid. Chemnit. Harmon. Evang. tom. 1. lib. 1. c. 19. p. 246.

b Vid. Fabr. Cod. Apoc. tom. 3.

p. 422. Prideaux's Life of Mahomet, p. 261.

d Cod. Apoc. tom. 1. p. 153. Tom. 1. p. 146.

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Numb. VII.

EVANGELIUM IN-FANTIÆ.

In nomine Patris, et Filii, et Spiritus Sancti, Dei Unius.
Auxiliante et favente summo Numine, incipimus scribere librum miraculorum Heri et Domini et Servatoris nostri Jesu Christi, qui vocatur Evangelium Infantiæ, in pace Domini, Amen.

Cap. I.

INVENIMUS in libro Jofephi Pontificis, qui vixit tempore Christi; dicuntque nonnulli eum esse Caiapham; dixit
is, Jesum locutum esse, et
quidem cum in cunis jaceret,
dixisseque matri sue Mariæ;
Ego sum Jesus, Filius Dei,
Verbum illud quod peperisti,
quemadmodum annunciavit
Angelus tibi Gabriel, mistique me Pater meus ad salutem

II. Anno autem trecentefimo nono æræ Alexandri edixit Augustus, ut describeretur unusquisque in patria sua.

The GOSPEL of the IN-FANCY (of our SAVI-OUR).

In the name of the Father, and the Son, and the Holy Ghost, One God. I begin with the assistance and favour of God to write the book of the miracles of our Master, and Lord and Saviour Jesus Christ, which is entitled, The Gospel of the Infancy, with the blessing of God, Amen.

Chap. I.

THE following accounts we found in the book of Joseph the High-priest, called by some Caiphas: he relates, that Jesus spake even when he was in his cradle, and said to his mother, Mary, I am Jesus the Son of God, that Word, which thou didst bring forth according to the declaration of the Angel Gabriel to thee, and my Father hath sent me for the salvation of the world.

II. In the three hundred and ninth year of the æra of Alexander, Augustus published a decree, that all persons should go to be taxed in their Surrexit itaque Josephus, et assumpta Maria sponsa sua Hierosolymam abiit, venitque Bethlehemum, ut cum familia fua in urbe patria describeretur. Cumque ad speluncam pervenissent, fassa est Maria Tolepho, instare fibi tempus pariendi, neque se posse in urbem proficifci; fed hanc, inquit, speluncam intremus. Sol autem præceps in occasum ferebatur. At Tosephus propere abiens, ut mulierem, quæ (in partu) ipfi adeffet, accerferet, anum Hebræam confpicit, Hierofolymis oriundam; et, Heus benedicta, inquit, huc ades, et speluncam istam ingredere, in qua mulierem partui vicinam invenies.

own country. Joseph therefore arose, and with Mary his spouse he went to Jerusalem, and then came to Bethlehem, that he and his family might be taxed in the city of his fathers. And when they came by the cave, Mary confessed to Joseph, that her time of bringing forth was come, and fhe could not go on to the city, and faid, Let us go into this cave. At that time the fun was very near going down. But Joseph hastened away, that he might fetch her a midwife; and when he faw an old Hebrew woman, who was of Jerusalem, he faid to her, Pray come hither, good woman, and go into that cave, and you will there fee a woman just ready to bring forth.

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III. Post solis itaque occafum anus, et cum illa Josephus, ad fpeluncam pervenit, eamque ambo intraverunt. Et ecce! repleta illa erat luminibus, lucernarum et candelarum fulgorem excedentibus, et folari luce majoribus : infans fasciis involutus divæ Mariæ matris suæ ubera sugebat, in præsepi repositus. Hanc lucem cum ambo miraIII. It was then after funfet, when the old woman and Joseph with her reached the cave, and they both went into And behold, it was all filled with lights, greater than the light of lamps and candles, and greater than the light of the fun itself. The infant was then wrapped up in fwaddling clothes, and fucking the breafts of his mother St. Ma-When they both faw

this light, they were furprised; the old woman asked St. Mary,

rentur, rogat vetula divam Mariam, Tune hujus prolis es mater? et annuente diva Maria, Nequaquam, ait, similis es filiabus Evæ. Dicebat diva Maria, Sicuti filio meo nemo inter pueros fimilis exiffit, ita ipfius genetrix nullam inter mulieres parem habet. Respondente vero anu, et dicente, Hera mea, veni ego, ut præmium perpetuo duraturum acquirerem: inquit illi Domina nostra diva Maria, Impone manus tuas infanti: quod cum feciffet, anus extempore munda evafit. Egressa itaque dicebat, Ab hoc tempore famula et ministra ero hujus infantis omnibus diebus vitæ meæ.

IV. Deinde cum advenissent pastores, et succenso igne admodum lætarentur, apparuerunt illis exercitus cœlestes, laudantes et celebrantes Deum supremum, idemque facientibus pastoribus, spelunca ista tunc temporis augusto templo simillima videbatur, quoniam ora cœlestia pariter et terrestria celebrabant et magnificabant Deum, ob nativitatem Domini Christi.

Art thou the mother of this child? St. Mary replied, She was. On which the old woman faid, Thou art very different from all other women. St. Mary answered, As there is not any child like to my fon, so neither is there any woman like to bis mother. The old woman answered, and said, O my Lady, I am come bither, that I may obtain an everlasting reward. Then our Lady St. Mary faid to her, Lay thine hands upon the infant; which when she had done, the became clean (or whole); and as the was going forth, she said, From benceforth all the days of my life I will attend upon, and be a servant of this infant.

IV. After this, when the shepherds came, and had made a fire, and they were exceedingly rejoicing, the heavenly Host appeared to them, praising and adoring the supreme God; and as the shepherds were engaged in the same employment, the cave at that time seemed like a glorious temple, because both the tongues of Angels and men united to adore and magnify God, on account of the birth

of the Lord Christ. But when the old Hebrew woman

Videns vero anus illa Hebræa manifesta illa miracula, gratias Deo agebat, dicens, Gratias tibi ago, O Deus, Deus Israelis, propterea quod viderunt oculi mei nativitatem Servatoris mundi.

V. Cumque adeffet tempus circumcifionis, dies fcilicet octavus, quo circumcidendum effe puellum lex præcipit, circumciderunt illum in spelunca, sumsitque anus illa Hebræa pelliculam iftam (dicunt vero alii ipsam sumsisse præfegmen umbilici), eamque in alabastro olei nardini vetufti recondidit. Erat autem illi filius seplasiarius, cui tradens illud, Cave, inquit, vendas alabastrum hoc unquenti nardini, quamvis trecenti denarii pro illo tibi offerentur. Atque hoc est alabastrum illud, quod Maria peccatrix fibi comparavit, et in caput et pedes Domini nostri Jesu Christi effudit, eosque capillitio capitis sui extersit. Tum decem dierum spatio interjecto Hierosolymas eum de-

tulerunt, et quadragesimo a

nativitate die in Templo co-

ram facie Domini stiterunt,

offerentes pro ipfo munera,

saw all these evident miracles, the gave praises to God, and said, I thank thee, O God, thou God of Israel, for that mine eyes have seen the birth of the Saviour of the world.

V. And when the time of his circumcision was come, viz. the eighth day, on which the law commanded the child to be circumcifed, they circumcifed him in the cave, and the old Hebrew woman took the fore-skin (others say she took the navel-string), and preserved it in an alabasterbox of old oil of spikenard. And the had a fon who was a druggist, to whom she said, Take heed thou fell not this alabafter-box of Spikenard-ointment, although thou shouldest be offered three hundred pence for it. Now this is that alabafter-box which Mary the finner procured, and poured forth the ointment out of it upon the head and the feet of our Lord Jesus Chrift, and wiped them off with the hairs of her head. Then after ten days they brought him to Jerufalem, and on the fortieth day from his birth they presented him in the Temple before the

him in the Temple before the Lord, making the proper offerings for him, according to

quod in lege Moss præscriptum est; scilicet, Omnis mas adaperiens vulvam sanctus Dei vocabitur.

VI. Viditque illum Simeon fenex inftar columnæ lucis refulgentem, cum diva Maria Virgo, mater ejus, ulnis fuis eum gestaret, magnamque ex ipso lætitiam perciperet; et circumdabant eum Angeli inftar circuli, celebrantes illum, tanquam fatellites Regi adfrantes. Simeon itaque propere ad divam Mariam accedens, et manus suas versus illam extendens, dicebat Domino Christo; Nunc, O Domine mi, fervus tuus in pace dimittitur, juxta verbum tuum; nam viderunt oculi mei misericordiam tuam, quam parasti ad salutem omnium gentium; lucem omnibus populis, et gloriam populo tuo Ifraeli. Aderat quoque Hanna prophetissa, et accedens, Deo gratias agebat, Dominamque Mariam felicem prædicabat.

VII. Et factum est, cum natus esset Dominus Jesus Bethlehemi urbe Judeæ, tempore Herodis Regis; ecce! magi venerunt ex Oriente Hierosolymas, quemadmodum the requirement of the law of Moses, viz. that every male which opens the womb shall be called holy unto God.

VI. At that time old Simeon faw him shining as a pillar of light, when St. Mary the Virgin, his mother, carried him in her arms, and was filled with the greatest pleafure at the fight. And the Angels stood around him, adoring him, as a King's guards stand around him. Then Simeon going near to St. Mary, and stretching forth his hands towards her, faid to the Lord Christ, Now, O my Lord, thy fervant shall depart in peace, according to thy Word; for mine eyes have feen thy mercy, which thou hast prepared for the salvation of all nations; a light to all people, and the glory of thy people Ifrael. Hanna the Prophetess was also present, and drawing near, she gave praises to God, and celebrated the happiness of Mary.

VII. And it came to pass, when the Lord Jesus was born at Bethlehem, a city of Judæa, in the time of Herod the King; the wise men came from the East to Jerusalem, according

prædixerat Zoradascht (Zoroaster), erantque cum ipsis munera, aurum, thus, et myrrha, et adoraverunt eum, fuaque ipsi munera obtulerunt. Tunc Domina Maria fumfit unam ex illis tæniis (quibus involutus erat infans) eamque loco benedictionis illis tradidit; quam ipfi, tanquam munus præclarissimum ab ea acceperunt. Eademque hora apparuit illis Angelus in forma stellæ illius, quæ antea dux itineris ipsis fuerat, cujus lucis ductum fecuti abierunt. donec in patriam fuam reverterentur.

VIII. Aderant autem reges et principes illorum rogantes, ecquidnam vidiffent aut egiffent? Quomodo ivissent ac redivissent? Quos tandem itineris comites habuiffent? Hi vero protulerunt illis fasciam iftam, quam diva Maria ipfis tradiderat; quapropter celebrarunt festum, ignemque pro more suo succenderunt, eumque adoraverunt, et fasciam istam in illum conjecerunt, corripuitque eam ignis, et in sese comprehendit. Extincto autem igne, fasciam extraxe-

didn't sent to a great city, in

domiw.

according to the prophecy of Zoradascht (Zoroaster), and brought with them offerings, viz. gold, frankincense and myrrh, and worshipped him, and offered to him their gifts. Then the Lady Mary took one of his fwaddling-clothes (in which the infant was wrapped), and gave it to them instead of a bleffing, which they received from her as a most noble present. And at the same time there appeared to them an Angel in the form of that star which had before been their guide in their journey; the light of which they followed till they returned into their own country.

VIII. On their return their kings and princes came to them, enquiring, What they had feen and done? What fort of journey and return they had? What company they had on the road? But they produced the fwaddling-cloth which St. Mary had given to them, on account of which they kept a feaft; and having, according to the custom of their country, made a fire, they worshipped it, and casting the fwaddling-cloth into it, the fire took it, and kept it; and when the fire was put

runt illæsam, ac si ignis eam non attigisset; itaque coeperunt illam osculari, capitibusque suis et oculis imponere, dicentes, Hæc sane indubitata est veritas! utique magna res est, quod ignis comburere illam aut perdere nequiverit. Inde sumserunt eam, et magna cum veneratione in thesauris suis reposuerunt.

IX. Herodes autem videns magos cunctari, nec ad fefe reverti, accersivit sacerdotes et fapientes, et dixit illis; Docete me ubi nasciturus sit Christus: cumque illi respondiffent, Bethlehemi urbe Judeze, cœpit animo volvere cædem Domini Jesu Christi. Tunc apparuit Angelus Domini Josepho in fomnis, dixitque, Surge, accipe puerum et matrem ejus, et abi in Ægyptum, fub galli cantum; itaque surrexit, et profectus eft.

X. Cumque reputaret fecum, quale futurum effet iter fuum, fupervenit ipfi aurora, ruperatque defatigatio itineris fellæ cingulum. Jamque appropinquabat urbi magnæ in out, they took forth the swaddling-cloth unhurt, as much as if the fire had not touched it. Then they began to kiss it, and put it upon their heads, and their eyes, saying, This is certainly an undoubted truth, and it is really surprising that the fire could not burn it, and consume it. Then they took it, and with the greatest respect laid it up among their treasures.

IX. But Herod perceiving that the wife men did delay, and not return to him, called together the priefts and wife men, and faid, Tell me in what place the Christ should be born? And when they replied, In Bethlehem, a city of Judea; he began to contrive in his own mind the death of the Lord Jesus Christ. But an Angel of the Lord appeared to Joseph in his sleep, and faid, Arise, take the child and his mother, and go into Egypt as foon as the cock crows. So he arose, and went.

X. And as he was confidering with himself about his journey, the morning came upon him. In the length of the journey the girts of the saddle broke. And now he drew near to a great city, in which

qua idolum erat, cui reliqua Egypti idola et numina munera et vota offerebant: aderatque huic idolo facerdos ministrans ipsi, qui, quotiescunque Satanas ex idolo isto loqueretur, incolis Ægypti et plagarum ejus illa referebat. Erat huic facerdoti filius triennis a magna Dæmonum multitudine obsessus, qui plurima loquebatur et proferebat; et cum corriperent illum Dæmones, laceratis veftibus fuis nudus obambulabat, et homines lapidibus petebat. In vicinia autem istius idoli erat nofocomium illius urbis, quam cum ingressi essent Josephus et diva Maria, et nosocomium istud divertissent. valde consternati funt cives ejus, conveneruntque omnes principes et facerdotes idolorum ad idolum illud, rogantes, Ecquænam est ista consternatio et trepidatio, quæ regionem nostram invasit? Respondit eis idolum, Appulit huc Deus ignotus, qui revera est Deus, neque quifquam præter illum divino cultu dignus est, quoniam revera est filius Dei; ejus ad famam hæc regio contremuit, ejusque adventu commota est which there was an idol, to which the other idols and gods of Egypt brought their offerings and vows. And there was by this idol a priest ministering to it, who, as often as Satan spake out of that idol, related the things he faid to the inhabitants of Egypt, and those countries. This priest had a son three years old, who was possessed with a great multitude of Devils, who uttered many (strange) things; and when the Devils feized him, walked about naked, with his clothes torn, throwing stones at those whom he saw. Near to that idol was the inn of the city, into which when Iofeph and St. Mary were come, and had turned into that inn, all the inhabitants of the city were aftonished, and all the magistrates and priests of the idols affembled before that idol, and made enquiry there, faying, What means all this consternation and dread, which bas fallen upon all our country? The idol answered them, The unknown God is come hither, who is truly God; nor is there any one besides him, who is warthy of divine worship; for he is truly the Son of God.

At the fame of him this country trembled, and at his coming it

et concussa, et nos a magnitudine imperii ejus valde timemus. Eademque hora idolum hoc corruit, et ad ruinam ejus, præter cæteros, omnes Ægypti incolæ concurrerunt^a.

XI. Filius autem facerdotis, cum solitus illum morbus invaderet, nofocomium ingreffus, Josephum ibi et divam Mariam offendit; quos cæteri omnes fuga deseruerant; et quoniam diva Domina Maria laverat fascias Domini Christi, easque in tigillo fuspenderat, puer iste Dæmoniacus unam harum fasciarum detraxit, eamque capiti fuo imposuit, statimque Dæmones ex ore ipfius egredi, et corvorum et serpentum figura fugere cœperunt. Extempore igitur imperio Domini Christi sanatus est puer, et Domino, qui ipfum fanaverat, laudes canere et gratias agere cœpit. Quem cum fanitati pristinæ restitutum pater cerneret, Mi fili, inquit, quid tibi accidit? et qua ratione fanatus es? refpondit filius, Cum agitarent

is under the present commotion and consternation, and we ourselves are affrighted by the greatness of his power. And at the same instant this idol fell down, and at his fall all the inhabitants of Egypt, besides others, ran together.

XI. But the fon of the prieft, when his usual disorder came upon him, going into the inn, found there Joseph and St. Mary, whom all the rest had left behind and forfook; and when the lady St. Mary had washed the swaddling-clothes of the Lord Christ, and hanged them out to dry upon a post, the boy possessed with the Devil took down one of them, and put it upon his head, and prefently the Devils began to come out of his mouth, and fly away in the shapes of crows and ferpents. From that time the boy was healed by the power of the Lord Christ, and he began to fing praises, and give thanks to the Lord who had healed him. When his father faw him restored to his former state of health, he faid, My fon, what has happened to thee, and by what

means wert thou cured? The fon answered, When the Devils

mium abii, ibique fœminam decori vultus cum puero inveni, cujus illa fascias recens lotas in tigillo suspenderat: harum unam direptam dum capiti meo impono, reliquerunt me Dæmones, et fugerunt. Gaudio exultans Pater, Mi fili, ait, fieri potest, ut hic puer fit filius Dei vivi, qui cœlos et terram creavit; fimulatque enim ad nos tranfiit, fractum est idolum, ceciderunt cunctaque numina, et a vi majore destructa sunt.

XII. Hic impleta est prophetia, quæ dicit, Ex Ægypto vocavi filium meum. Josephum vero et Mariam, cum idolum illud corruisse et periise audirent, terror et tremor invafit adeo, ut dicerent, Cum essemus in terra Israelis, Herodes Jesum interficere voluit, et propterea omnes infantes Bethlehemi ejusque viciniæ occidit; neque dubium est, quin Ægyptii, si idolum hoc fractum corruiffe audiverint, nos igne fint crematuri.

me Dæmones, in nosoco- seised me, I went into the inn, and there found a very band-Some woman with a boy, whose swaddling clothes she had just before washed, and banged out. upon a post: one of these I took and put it upon my bead, and immediately the Devils left me, and fled away. At this the father exceedingly rejoiced, and faid, My fon, perhaps this boy is the son of the living God, who made the beavens, and the earth; for as foon as he came amongst us, the idol was broke, and all the Gods fell down, and were destroyed by a greater power.

> XII. Now was fulfilled the prophecy which faith, Out of Egypt I have called my fon. But Joseph and Mary, when they heard that the idol was fallen down and destroyed, were feised with fear and trembling, and faid, When we were in the land of Israel, Herod, intending to kill Jesus, slew for that purpose all the infants at Bethlehem, and that neighbourhood; and there is no doubt but the Egyptians, if they come to bear that this idol is broken and fallen down, will burn us with fire.

XIII. Hinc ergo digreffi VOL. II.

XIII. They went therefore ad latibula latronum pervenerunt, qui prætereuntes viatores farcinis modo et veftibus exfpoliaverant, eofque vinctos ducebant. Audiebant vero latrones ifti strepitum ingentem, qualis effe folet ftrepitus regis magno cum exercitu et equitatu, reboantibus tympanis, ex urbe fua egredientis; qua re perculfi, relicta omni præda, propere fugiebant. Surgentes itaque captivi, alter alterius vincula solvebant, et receptis farcinis fuis abeuntes, cum Josephum et Mariam accedentes viderent, rogabant, Ubinam ille rex, cujus adventantis strepitum audientes latrones nos reliquerunt, ita ut falvi evaferimus? Respondebat Josephus, Pone nos veniet.

and have left us, fo that we are fwered, He will come after us.

XIV. Deinde in aliam urbem venerunt, ubi mulier erat dæmoniaca, quam, cum noctu aliquando aquatum proceffiffet, Satanas maledictus et rebellis insederat. Hæc neque vestimenta pati, neque in ædibus durare poterat, et quotiescunque catenis illam aut loris constringerent, disruptis

fore hence to the fecret places of robbers, who robbed travellers, as they paffed by, of their carriages and their clothes, and carried them away bound. These thieves (upon their coming) heard a great noife, fuch as the noife of a king with a great army, and many horse, and the trumpets founding, at his departure from his own city; at which they were fo affrighted, as to leave all their booty behind them, and fly away in hafte. Upon this the prisoners arose, and loosed each other's bonds, and taking each man his bags, they went away, and faw Joseph and Mary coming towards them, and enquired, Where is that king, the noise of whose approach the robbers heard, now come off safe? Joseph an-

XIV. Then they went into another city, where there was a woman poffeffed with a Devil, and in whom Satan, that cursed rebel, had taken up his abode. One night, when she went to fetch water, she could neither endure her clothes on, nor to be in any house; but as often as they tied her with chains or

cords,

cords, the brake them, and

went out into defert places,

and fometimes flanding where roads croffed, and in church-

yards, would throw ftones at

men. When St. Mary faw

this woman, the pitied her;

whereupon Satan presently

left her, and fled away in the

form of a young man, faying,

Wo to me, because of thee,

Mary, and thy fon. So the

woman was delivered from

illis, nuda in loca deferta fugiebat, triviisque et sepulchretis infiftens, homines lapidibus impetebat, ita ut propinquis suis magnæ calamitati effet. Hanc igitur confpicata diva Maria, miferta eft, et confestim dereliquit eam Satanas, et in forma juvenis fugiens abiit, dicens, Væ mihi a te, Maria, et a filio tuo! Sic fanata est ista mulier a cruciatu fuo, refipifcensque et propter nuditatem fuam erubefcens ad fuos abiit, confpectum hominum fugitans, indutaque veftes fuas patri et propinquis rationem ftatus fui exposuit : qui, quoniam ex optimatibus civitatis erant, divam Mariam et Jofephum magna cum veneratione hospitio exceperunt.

XV. Proxima luce, viatico probe instructi, ab illis digreffi funt, et circa vesperam ejus diei in aliud oppidum, in quo nuptiæ celebrabantur, devenerunt; sed technis Satanze maledictis, et opera veneficorum obmutuerat fponfa, ità ut hiscere amplius nequiret. Divam itaque Dominam Mariam, cum filium fu-

her torment; but confidering and perceiving herfelf naked, fhe blufhed, avoided feeing any man, and having put on her clothes, went home, and gave an account of her case to her father and relations. who, as they were the best of the city, entertained St. Mary and Joseph with the greateft respect.

XV. The next morning having received a fufficient supply of provisions for the road, they went from them, and about the evening of the day arrived at another town, where a marriage was then about to be folemnized; but by the arts of Satan, and the practices of fome forcerers. the bride was become fo dumb, that the could not for

much as open her mouth. But when this dumb bride faw N 2 the nis gestans oppidum intraret, conspicata muta ista sponsa, manus fuas verfus Dominum Christum extendit, eumque ad fe pertractum ulnis excepit, et arcte inhærescens basia frequentia illi impegit, crebro eum motitans, fuoque corpori apprimens. Extemplo folutus est nodus linguæ ejus, et apertæ funt aures eius: Deoque, quod fanitatem ipfi restituisset, laudes et grates canere cœpit. Magna itaque hac nocte lætitia intercives ejus oppidi oriebatur, adeo ut putarent Deum et Angelos ejus ad fefe descendiffeitales thus reduct and on

XVI. Triduum ibi fub-Riterunt, magna in veneratione habiti, et apparatu splendido accepti. Viatico deinde instructi ab illis discesserunt, et in aliam urbem devenerunt, in qua, quod hominum celebritate floreret, pernoctare defiderabant. Erat vero in hac urbe mulier nobilis. quæ cum aliquando lavatum ad flumen descendisset, ecce tibi! Satanas maledictus in forma ferpentis infiluerat in eam, et ventrem ejus circumplicaverat, fingulifque nocti-

mus rich voder to

to fled but over with as activ

um Dominum Christum ul- the Lady St. Mary entering into the town, and carrying the Lord Christ in her arms, fhe stretched out her hands to the Lord Chrift. and took him in her arms, and closely hugging him very often kiffed him, continually moving him, and preffing him to her body. Straightway the string of her tongue was loofed, and her ears were opened, and she began to fing praises unto God, who had restored her. So there was great joy among the inhabitants of the town that night, who thought that God and his Angels were come down among them. In the see line to a see a

> XVI. In this place they abode three days, meeting with the greatest respect, and most splendid entertainment; and being then furnished by the people with provisions for the road, they departed and went to another city, in which they were inclined to lodge, because it was a famous place. There was in this city a gentlewoman, who, as she went down one day to the river to bathe, behold curfed Satan leaped upon her in the form of a ferpent, and folded himfelf about her belly, and every night

eracipality and the standard of the

bus fuper illam se extendebat. Hæc mulier conspicata Dominam divam Mariam, et Dominum Christum infantem in finu ejus, rogabat Dominam divam Mariam, ut fibi infantem hunc gestandum et deosculandum trade-Annuente illa, et vix admoto puero, discessit ab illa Satanas, et fugiens eam reliquit, neque unquam post hunc diem mulier illum vidit. Omnes ergo vicini Deum supremum laudabant; et mulier ista magna eos benignitate remunerabatur.

XVII. Postero die eadem mulier aquam odoratam fumpfit, ut Dominum Jesum lavaret; eoque loto aquam illam penes se reservavit. Eratque ibi puella, cujus corpus lepra album erat, quæ cum aqua hac perfunderetur et lavaretur, munda fuit ex tempore a lepra sua. Dicebat ergo populus: Nullum est dubium, quin Josephus et Maria et puer iste Dii fint, neque enim mortales videntur. Cum vero discessum pararent, accedens puella ista, quam lepra infestaverat, rogabat illos, ut se viæ comitem adsumerent.

night lay upon her. This woman feeing the Lady St. Mary, and the Lord Christ the infant in her bosom, asked the Lady St. Mary, that she would give her the child to kifs, and carry in her arms. When she had consented, and as foon as the woman had moved the child, Satan left her, and fled away, nor did the woman ever afterwards fee him. Hereupon all the neighbours praifed the fupreme God, and the woman rewarded them with ample beneficence.

XVII. On the morrow the fame woman brought perfumed water to wash the Lord Jesus; and when she had washed him, she preserved the water. And there was a girl there, whose body was white with a leprofy, who being sprinkled with this water, and washed, was instantly cleansed from her leprofy. The people therefore faid, Without doubt Joseph and Mary, and that boy, are Gods, for they do not look like mortals. And when they were making ready to go away, the girl, who had been troubled with the leprofy, came and defired they

would permit her to go along with them.

XVIII. Annuebant, ibatque cum eis puella, donec in urbem venirent, in qua arx erat magni principis, cujus haud procul a diversorio ædes erant. Huc divertebant, cumque abiens puella ad uxorem principis intraffet, camque triftem et plorantem reperiret, causam fletus sciscitabatur. Ne mirare, inquit illa, fingultus meos; magna enim calamitate premor, quam nulli hominum narrare aufim. Atqui, ait puella, forte, fi malum tuum fecretum mihi commiseris, ejus apud me remedium invenietur. Tu ergo, respondit uxor principis, fecretum hoc abfcondens nulli mortalium narrabis! Ego nupta huic principi, regis infar multis terris imperitanti, diu ita cum ipio vixi, ut nullam ex me prolem fusciperet. Tandem ex eo concepi, fed filium (eheu!) leprofum peperi; quem ille conspectum pro fuo non agnovit, mihique, Vel tu, ait, hunc interfice, vel nutrici cuipiam trade, tali loco educandum, unde nulla ejus fama audiatur; jamque res tuas tibi habe, nunquam te rurfus videbo. Itaque moerorem meum et conditionem miseram deplo-

much them.

XVIII. So

XVIII. So they consented, and the girl went with them till they came to a city, in which was the palace of a great king, and whose house was not far from the inn. Here they staid, and when the girl went one day to the prince's wife, and found her in a forrowful and mournful condition, the asked her the reason of her tears. She replied, Wonder not at my groams, for I am under a great miffortune, of which I dare not tell any one. But, fays the girl, if you will entrust me with your private grievance, perhaps I may find you a remedy for it. Thou therefore, fays the prince's wife, shalt keep the fearet, and not discover it to any one alive! I have been married to this prince, who rules as king over large dominions, and lived long with him, before he had any child by me. At length I conceived by him, but alas! I brought forth a leprous fon; which, when he faw, he would not own to be his, but faid to me, Either do thou kill him, or fend bim to some murse in such a place, that he may be never heard of; and now take care of yourself; I will never see you more. So bere I pine, lamenting

rans contabui. Heu filium meum! heu conjugem! dixine tibi? Inquit puella, Morbo tuo medicinam reperi, quam tibi spondeo. Nam ego quoque leprosa fui, sed mundavit me Deus, qui est Jesus, filius Dominæ Mariæ. Rogante autem muliere, Ubinam hic esset Deus, quem memoraret; hic tecum, inquit puella, in eadem domo versatur. At qua ratione hoc fieri potest? ait illa; ubinam est? Ecce, regerit puella, Josephum et Mariam; infans vero, qui cum illis eft, Jesus vocatur, atque is est, qui morbum meum et cruciatum fanavit. At qua ratione, ait illa, mundata es a lepra tua? nonne id mihi indicabis? Quidni? inquit puella: aquam, qua lotum fuerat corpus ejus, accepi et in me effudi, et evanuit lepra mea. Surgens itaque uxor principis hospitio illos excepit, et splendidum Josepho convivium in magno virorum cœtu paravit. Postera vero luce aquam odoratam sumpsit, qua Dominum Jesum ablueret, et filium fuum, quem fecum affumpferat, eadem deinde aqua perfudit, et extemplo filius ejus

menting my wretched and mi-Serable circumstances. Alas, my fon! alas, my husband! Have I disclosed it to you? The girl replied, I have found a remedy for your disease, which I promise you, for I also was leprous, but God bath cleanfed me, even he who is called fefus, the fon of the Lady Mary. The woman enquiring, Where that God was, whom she spake of; the girl answered, He lodges with you here in the same house. But how can this be? fays the: where is be? Behold, replied the girl, 70seph and Mary; and the infant who is with them is called Fesus; and it is he who delivered me from my disease and torment. But by what means, fays she, were you cleansed from your leprosy? Will not you tell me that? Why not? fays the girl: I took the water with which his body had been washed, and poured it upon me, and my leprofy vanished. The prince's wife then arose, and entertained them, providing a great feast for Joseph among a large company of men, and the next day took perfumed water to wash the Lord Jesus, and afterwards poured the same water upon

her fon, whom the had brought with her, and her fon was in-N 4 stantly mundatus est a lepra sua. Grates ergo et laudes Deo canens, Beata, inquit, mater, quæ te peperit, O Jesu! Itane homines, ejusdem tecum naturæ participes, aqua, qua corpus tuum perfusum suit, mundas? Ingentia porro munera Dominæ Mariæ obtulit, eamque eximio cum honore dimisit.

XIX. Ad aliam deinde urbem pervenientes, in illa pernoctare desiderabant. Divertebant itaque ad virum recenti matrimonio devinctum, sed qui veneficio tactus uxore frui non poterat; cumque ea nocte penes ipsum pernoctassent, solutum es vinculum es ad iter sese accingerent, prohibuit eos sponsus, magnumque illis convivium apparavit.

flantly cleansed from his leprosy. Then she sang thanks and praises unto God, and said, Blessed is the mother that bare thee, O Jesus! Dost thou thus cure men of the same nature with thyself, with the water with which thy body is washed? She then offered very large gifts to the Lady Mary, and sent her away with all imaginable respect.

XIX. They came afterwards to another city, and had a mind to lodge there. Accordingly they went to a man's house, who was newly married, but by the influence of forcerers could not enjoy his wife: but they lodging at his house that night, the man was freed of his disorder; and when they were preparing early in the morning to go forward on their journey, the new-married person hindered

them, and provided a noble entertainment for them.

XX. Postero ergo die profecti, et novæ urbi appropinquantes, tres conspiciunt mulieres a sepulchro quodam, magno cum sletu procedentes. Quas conspicata diva Maria, inquit puellæ, quæ ipsam comitabatur, Abi et quære ex illis, quæ sit ipsarum conditio, et XX. But going forward on the morrow, they came to another city, and faw three women going from a certain grave with great weeping. When St. Mary faw them, the spake to the girl who was their companion, saying, Go and enquire of them, what is

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quid ipfis calamitatis acciderit? Cumque a puella rogarentur, nihil respondentes, viciffim interrogabant, Unde vos, et quo tenditis? jam enim præteriit dies, et nox ingruit. Nos viatores fumus, inquit puella, et diversorium, in quo pernoctemus, quærimus. Dicebant illæ, Ite nobiscum, et apud nos pernoctate. Secuti ergo illas, in domum novam, ornatam, et varia supellectile instructam. introducebantur. Erat vero tempus brumale, et puella mulierum istarum conclave ingressa, rursus eas flentes et lamentantes inveniebat. Adstabat eis mulus, tegumento ferico instratus, ebeno ex collo ejus dependente, cui oscula dabant, et pabulum fubminiftrabant. Dicente autem puella ista, Quam pulcher, O Dominæ meæ, hic mulus eft? Respondebant illæ flentes, et dicebant, Mulus hic, quem cernis, noster fuit frater, eadem hac matre nostra natus; cum enim fato functus parens noster magnas nobis opes reliquisset, atque hunc unicum fratrem haberemus, commodum illi matrimonium quærebamus, nuptias ei, more hominum, parare gestientes. ab. entitle that he is also ex-

sides.

the matter with them, and what misfortune has befallen them? When the girl asked them, they made her no anfwer, but asked her again, Who are ye, and where are ye going? For the day is far spent, and night is at hand. We are travellers, faith the girl, and are feeking for an inn to lodge at. They replied, Go along with us, and lodge with us. They then followed them, and were introduced into a new house, well furnished with all forts of furniture. It was now wintertime, and the girl went into the parlour where these women were, and found them weeping and lamenting, as before. By them flood a mule, covered over with filk, and an ebony-collar hanging down from his neck, whom they kiffed, and were feeding. But when the girl faid, How bandsome, ladies, that mule is! they replied with tears, and faid, This mule, which you fee, was our brother, born of this fame mother as we; for when our father died, and left us a very large estate, and we had only this brother, and we endeavoured to procure him a fuitable match, and thought be should be married as other

men.

Sed mulieres zelotypiæ æftro percitæ illum nobis infciis fascinarunt: et nos quadam nocte, paulo ante auroram foribus ædium nostrarum probe occlusis, fratrem hunc noftrum mulum factum effe vidimus, qualem hodie illum cernis. Nos vero triftes ficuti vides, quia pater non erat nobis, quo nos folaremur, nullum in mundo fapientem aut magum aut incantatorem omifimus, quin illum accerferemus; fed nihil omnino nobis profuit. Itaque quoties pectora nostra mœrore opprimuntur, surgimus, et cum matre hac noftra sepulchrum patris nostri adimus, et postquam ibi flevimus, revertimur.

XXI. Hæc cum audivifset puella ista, Animum recipite, inquit, et fletus omittite; etenim medicina mali vestri propingua est, imo vobiscum est, et in medio ædium vestrarum. Nam ego quoque leprosa fui, sed ut istam vidi mulierem, et cum illa infantem hunc parvulum, cuius nomen est Jesus, aqua, qua illum abluerat mater, corpus meum perfudi, et munda evafi. Novi autem illum veftro quoque malo posse me-

MET.

men, some giddy and jealous (or invidious) women bewitched him without our knowledge; and we one night, a little before day, while the doors of the house were all fast Shut, faw this our brother was changed into a mule, such as you now fee bim to be: and we in the melancholy condition in which you fee us, baving no father to comfort us, bave applied to all the wife men, magicians, and diviners in the world, but they have been of no service to us. As often therefore as we find ourselves oppressed with grief, we rife and go with this our mother to our father's tomb, where when we have cried sufficiently, we return bome.

XXI. When the girl had heard this, she faid, Take courage, and cease your fears, for you have a remedy for your afflictions near at band, even among you, and in the midft of your boufe. For I was also leprous; but when I faw this zvoman, and this little infant with her, whose name is fesus, I sprinkled my body with the water with which his mother bad washed bim, and I was presently made well. And I am certain that be is also ca-

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deri; quare surgite, Dominam meam Mariam adite, atque ei in manfiunculam veftram deductæ secretum vestrum revelate, suppliciter illum rogantes, ut vestrum misereatur. Postquam mulieres sermonem puellæ audiverant, propere Dominam divam Mariam adibant, et ad sese introducebant, et coram ea confidentes flebant, et dicebant, O Domina nostra, diva Maria, miserere ancillarum tuarum; neque enim fenior nobis superest, aut familiæ princeps, neque pater aut frater, qui coram nobis intret et exeat; fed mulus hic, quem vides, frater noster fuit, quem mulieres fascino talem, qualem cernis, effecerunt; te itaque rogamus, ut nostrum miferearis. Tunc fortem illarum dolens diva Maria, fublatum Dominum Jesum dorso muli imponit, et filio suo, Heus, inquit, Jesu Christe, fana hunc mulum eximia tua potentia, et formam illi humanam et rationalem, quali antea fuit præditus, restitue. Vix egressa erat vox ex ore Dominæ divæ Mariæ, cum immutatus fubito mulus in formam humanam transiret,

CHAP. XXII.

pable of relieving you under your distress. Wherefore arise, go to my mistress Mary, and when you have brought her into your own parlour, disclose to ber the fecret, at the same time earnestly befeeching him to compassionate your case. As foon as the women had heard the girl's discourse, they haftened away to the Lady St. Mary, introduced themfelves to her, and fitting down before her, they wept, and faid, O our Lady St. Mary, pity your bandmaids, for we bave no head of our family, no one elder than us; no father or brother to go in and out before us; but this mule, which you fee, was our brother, which some women by witchcraft have brought into this condition which you fee; we therefore intreat you to compassionate us. Hereupon St. Mary was grieved at their case, and taking the Lord Tefus, put him upon the back of the mule, and faid to her fon, O Jesus Christ, restore (or heal) according to thy extraordinary power this mule, and grant bim to have again the shape of a man and a rational creature, as be bad formerly. This was scarce said

by the Lady St. Mary, but the mule immediately passed into a human ac vir juvenis, et ab omni labe integer evaderet. Tunc ipfe, ac mater ejus, et forores, Dominam divam Mariam adorabant, ac puerum fuper capita fua elatum osculabantur, dicentes, Beata est genetrix tua, O Jesu, O Servator mundi! beati sunt oculi, qui felicitate aspectus tui fruuntur.

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politic feet producer could XXII. Dicebant porro ambæ forores matri fuæ, Equidem frater noster auxilio Domini Jesu Christi, et benedictione puellæ iftius, quæ Mariæ et filii ejus indicium nobis fecit, in pristinam formam restitutus est. Nunc igitur, cum frater noster sit cælebs, convenit ut puellam hanc, famulam illorum, nuptum ipfi demus. Hoc cum a diva Maria petiissent, ipsaque annuisset illis, splendidas huic puellæ nuptias paraverunt; et mœrore in lætitiam, planctuque in rifum commutato, gaudere, lætari, exfultare et canere coeperunt, ob exceffum lætitiæ fplendidiffimis vestibus et monilibus ornatæ. Deinde Deum commemorantes et laudantes, dicebant, O Tesu, fili Davidis, qui mœrorem in lætitiam et lamenta a human form, and became a young man without any deformity. Then he and his mother and the fifters worshipped the Lady St. Mary, and lifting the child upon their heads, they kiffed him, and faid, Bleffed is thy mother, O Jesus, O Saviour of the world! Bleffed are the eyes which are so happy as to see thee.

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XXII. Then both the fifters told their mother, faying, Of a truth our brother is restored to his former shape by the help of the Lord Jesus Christ, and the kindness of that girl, who told us of Mary and ber son. And inasmuch as our brother is unmarried, it is fit that we marry him to this girl their fervant. When they had confulted St. Mary in this matter, and fhe had given her confent, they made a splendid wedding for this girl, and fo their forrow being turned into gladness, and their mourning into mirth, they began to rejoice, and make merry, and fing, being dreffed in their richest attire, with bracelets. Afterwards they glorified and praised God, faying, O Jesus, son of David, who changest forrow into gladness,

in risum convertis! Manseruntque ibi Josephus et Maria decem dies. Deinde profecti sunt, magnis honoribus ab hisce hominibus affecti; qui cum illis valedixissent, et a valedicendo revertissent, stebant, et præ cæteris puella.

XXIII. Hinc digreffi cum in terram desertam pervenisfent, eamque latrociniis infestam esse audirent, Josephus et diva Maria regionem hanc noctu trajicere parabant. At inter eundum, ecce! duos in via latrones conspiciunt dormientes, et cum illis multitudinem latronum, qui illorum focii erant, itidem stertentium. Erantque duo isti latrones, in quos incidebant, Titus et Dumachus; dicebatque Titus Dumacho, Rogo te, ut istos libere finas abire, ne focii nostri illos animadvertant; recufante autem Dumacho, rursus Titus, Cape tibi, inquit, a me quadraginta drachmas, et pignus habe zonam hanc meam, quam dicto citius illi porrigebat, ut ne hisceret, aut loqueretur. Vidensque Domina diva Maria hunc latronem ipfis bene-

gladness, and mourning into mirth! After this Joseph and Mary tarried there ten days, then went away, having received great respect from those people; who, when they took their leave of them, and returned home, cried, but especially the girl.

XXIII. In their journey from hence they came into a defert country, and were told it was infested with robbers; fo Joseph and St. Mary prepared to pass through it in the night: and as they were going along, behold they faw two robbers afleep in the road, and with them a great number of robbers, who were their confederates also, afleep. The names of those two were Titus and Dumachus; and Titus faid to Dumachus, I befeech thee let those persons go along quietly, that our company may not perceive any thing of them; but Dumachus refusing, Titus again faid, I will give thee forty groats, and as a pledge take my girdle, which he gave him before he had done speaking, that he might not open his mouth, or make a noise. When the Lady St. Mary faw the kindness which this robber

facere, ait illi, Dominus Deus te ad dextram fuam recipiet, et remiffionem peccatorum tibi largietur. Et respondit Dominus Jesus, et dixit matri fuz, Post triginta annos, O mater, crucifigent me Judæi Hierofolymis, et duo ifti latrones mecum una in crucem tollentur, Titus ad dextram meam, et Dumachus ad finistram; et ab illo die præcedet me Titus in Paradifum. Cumque dixiffet illa, Avertat hoc a te Deus, mi fili! Abierunt illine ad urbem idolorum, quæ, postquam illi appropinquallent, in colles arenarum fuit mutata. road, and who thereins great

robber did flew them, the faid to him, The Lord God will receive thee to his righthand, and grant thee the pardon of thy fins. Then the Lord Jefus answered, and faid to his mother, When thirty years are expired, O mother, the Jews will cracify me at Ferufalem; and these two thieves shall be with me at the Same time upon the crofs, Titus on my right-band, and Dumachus on my left, and from that time Titus shall go before me into Paradife; and when she had faid, God forbid this should be thy lot, O my fon, they went on to a city, in which were feveral idols; which, as foon

as they came near to it, was turned into hills of fand.

XXIV. Hinc ad fycamorum illam digressi sunt, quæ
hodie Matarea vocatur, et
produxit Dominus Jesus sontem in Matarea, in quo diva
Maria tunicam ejus lavit; ex
sudore autem, qui a Domino
Jesu ibi dessuxt, balsamum
in illa regione provenit.

olderstes allo.

XXIV. Hence they went to that fycamore-tree, which is now called Matarea; and in Matarea the Lord Jesus caused a well to spring forth, in which St. Mary washed his coat; and a balfam is produced, or grows, in that country, from the sweat which ran down there from the Lord Jesus.

XXV. Inde Memphin

XXV. Thence they pro-

· See above, Chap. XXII. of this Volume.

ceeded

descenderunt, visoque Pharaone, triennium in Ægypto substiterunt, secitque Dominus Jesus plurima in Ægypto miracula, quæ neque in Evangelio Infantiæ, neque in Evangelio Persecto scripta reperiuntur.

XXVI. Exacto vero triennio, rediit ex Egypto, et reversus est, cumque Judæam attigiffent, timuit Josephus illam intrare; audiens enim deceffisse Herodem, et Archelaum filium in locum ejus fuccessisse, metuit, et in Judæam abiit, apparuitque illi Angelus Dei, et dixit, O Josephe, abi in urbem Nazareth, atque ibi subfifte. (Mirum fane gestari fic, et circumferri per regiones Dominum regionum!)

XXVII. Ingreffi deinde urbem Bethlehemum, videbant ibi morbos plurimos et difficiles, oculos infantum infeftantes, ita ut plerique morerentur. Aderat ibi mulier, ægrotum habens filium, quem morti jam vicinum ad Dominam divam Mariam adduxit;

ceeded to Memphis, and faw Pharaoh, and abode three years in Egypt, and the Lord Jesus did very many miracles in Egypt, which are neither to be found in the Gospel of the Infancy, nor in the Gospel of Perfection.

XXVI. At the end of three years he returned out of Egypt, and when he came near to Judea, Joseph was afraid to enter; for hearing that Herod was dead, and that Archelaus his fon reigned in his stead, he was afraid; and when he went to Judea, an Angel of God appeared to him, and faid, O Joseph, go into the city Nazareth, and abide there. (It is strange indeed, that he, who is the Lord of all countries, should be thus carried backward and forward through so many countries.)

XXVII. When they came afterwards into the city Bethlehem, they found there several very desperate distempers, which became so troublesome to children by seeing them, that most of them died. There was there a woman who had a sick son, whom she brought, when he was at the point of

death, to the Lady St. Mary, who saw her when she was washing

quæ, cum Jesum Christum lavaret, illam conspexit. Dicebat vero mulier ifta. O Domina mea Maria, respice filium hunc meum, qui diris cruciatibus torquetur. Et exaudiens illam diva Maria, Cape, inquit, aliquantum istius aquæ, qua filium meum ablui, eaque illum consperge. Accipiens ergo illa paululum de ifta aqua, prout jufferat diva Maria, illa filium suum perfudit, qui vehementi agitatione laffatus in foporem lapfus eft, et cum paululum dormiisset, falvus postea et sanus evigilavit. Mater hoc eventu admodum læta, divam Mariam rurfus adibat, dicebatque illi diva Maria, Gratias age Deo, qui filium hunc tuum fanavit.

XXVIII. Erat ibidem alia mulier, vicina ejus, cujus modo filius fanatus erat. Hujus filius, cum eodem morbo laboraret, jamque fere claufi effent ejus oculi, dies noctesque ejulabat. Huic fanati infantis genetrix, Quare, inquit, non defers filium tuum ad divam Mariam, ficuti ego filium meum ad illam detuli, cum in agone mortis versaretur? qui fanatus est aqua illa, qua cor-

washing Jesus Christ. Then faid the woman, O my Lady Mary, look down upon this my fon, who is afflicted with most dreadful pains. St. Mary hearing her, faid, Take a little of that water with which I have washed my son, and sprinkle it upon him. Then fhe took a little of that water, as St. Mary had commanded, and sprinkled it upon her son, who being wearied with his violent pains, was fallen afleep; and after he had flept a little, awaked perfectly well and recovered. The mother being abundantly glad of this fuccess, went again to St. Mary, and St. Mary faid to her, Give the praise to God, who hath cured this thy fon. Maria mondil

XXVIII. There was in the same place another woman, a neighbour of her, whose son was now cured. This woman's son was afflicted with the same disease, and his eyes were now almost quite shut, and she was lamenting for him day and night. The mother of the child which was cured said to her, Why do you not bring your son to St. Mary, as I brought my son to her, when he was in the very ago-

nies of death; and he was cured by that water, with which

pus Jesu filii ejus ablutum fuerat. Quæ cum ex ea audivisset mulier ista, ipsa quoque abiit, sumptaque eadem aqua, filium fuum abluit, cujus extemplo corpus et oculi ad fanitatem pristinam redierunt. Hanc quoque diva Maria, cum filium fuum ad ipfam detulisset, ejusque casum ipsi aperuisset, gratias Deo pro recuperata filii valetudine agere, neque cuiquam, quod evenerat, narrare justit.

XXIX. Erant in eadem urbe duæ fœminæ unius viri uxores, quarum utrique erat filius ægrotus. Harum altera Maria vocabatur, et filio ejus Kaljufo erat nomen. Surgebat ista, et adsumpto filio fuo Dominam divam Mariam matrem Jesu adibat, oblatoque ei perpulchro mantili, O Domina mea Maria, inquit, accipe a me hoc mantile, et pro illo fasciolam unam mihi redde. Faciebat hoc Maria, abiensque mater Kaljufi confectam ex illa tunicam filio suo induebat. Sic sanatus est morbus ejus; at filius rivalis diem obiit. Hinc orto inter illas diffidio, cum alternis heb-

them a difference in doing the business of the family by Vol. II.

the body of her son fesus was. washed? When the woman heard her fay this, she also went, and having procured the same water, washed her fon with it, whereupon his body and his eyes were instantly restored to their for-And when the mer state. brought her fon to St. Mary, and opened his case to her, she commanded her to give thanks to God for the recovery of her fon's health, and to tell no one what had happened.

XXIX. There were in the fame city two wives of one man, who had each a fon fick. One of them was called Mary, and her fon's name was Caljuf (or Caleb). She arose, and taking her fon, went to the Lady St. Mary, the mother of Jesus, and offered her a very handsome carpet, faying, O my Lady Mary, accept this carpet of me, and instead of it give me a small swaddlingcloth. To this Mary agreed; and when the mother of Caleb was gone, she made a coat for her fon of the fwaddlingcloth, put it on him, and his disease was cured; but the son of the other wife died. Hereupon there arose between

turns.

domadibus munia domesticaobirent, adessentque vices Mariæ matris Kaljufi, hæc panem coctura furnum calefaciebat, et farinam petitura, filio fuo Kaljufo ad furnum relicto, foras prodibat. Hunc æmula ejus folum conspicata (furnus autem succenso igne æstuabat) prehendit et in furnum conjecit, ac sese inde subduxit. Rediens Maria vidensque filium fuum Kaljufum in medio furno jacentem ridere, furnumque refriguisse, ac si nihil in eum ignis conjectum foret, cognovit æmulam fuam in ignem immisisse. Extractum ergo eum ad divam Dominam Mariam detulit, eidemque cafum ejus narravit. Cui illa, Tace, inquit, nam metuo tibi, fi ista divulgaberis. Postea æmula ejus aquam haustura ad puteum processit, et conspicata Kaljufum juxta puteum ludentem, neque quenquam mortalium adesse, prehensum illum in puteum deturbavit. Cumque homines aquam ex puteo petituri accessissent, videbant puerum istum in superficie aquæ fedentem, quem demissis funibus extrahebant; ceperatque eos magna admiratio istius pueri, ita ut Deum

turns, each her week; and when the turn of Mary the mother of Caleb came, and the was heating the oven to bake bread, and went away to fetch the meal, she left her fon Caleb by the oven; whom the other wife, her rival, feeing to be by himself, took and cast him into the oven, which was very hot, and then went away. Mary on her return faw her fon Caleb lying in the middle of the oven laughing, and the oven quite as cold as though it had not been before heated, and knew that her rival the other wife had thrown him into the fire. When she took him out, she brought him to the Lady St. Mary, and told her the flory; to whom she replied, Be quiet, for I am concerned lest thou shouldest make this matter known. After this her rival (the other wife) as she was drawing water at the well, and faw Caleb playing by the well, and that no one was near, took him, and threw him into the well. And when fome men came to fetch water from the well, they faw the boy fitting on the superficies of the water, and drew him out with ropes, and were

exceedingly furprised at the child, and praised God. Then came

celebrarent. Accedens vero mater ejus, sublatum illum ad Dominam divam Mariam detulit, plorans et dicens; O Domina mea, vide, quid æmula mea filio meo fecerit, et quomodo in puteum illum deturbaverit; neque dubium mihi est, quin aliquando exitii causa ipsi sit futura. Inquit illi diva Maria, Deus injuriam tibi factam vindicabit. Paucis diebus interjectis, cum aquam hauftura ad puteum æmula processisset, pes ejus funi implicabatur, ita ut præceps in puteum decideret; quique ad auxilium ipsi ferendum accurrerant, caput ejus fractum et offa contufa inveniebant. Sic malo fato periit, et impletum in ea fuit dictum illud authoris: Puteum foderunt, et alte humum egesserunt; sed ceciderunt in foveam, quam paraverant.

XXX. Alia illic mulier geminos habebat filios morbo pariter languentes: defunctoque altero, alter quoque in vicinia mortis verfabatur; quem in ulnas fusceptum ad Dominam divam Mariam, vim lachrymarum effundens, detulit; et, O Domina mea, inquit, opem mihi fer, et succurre; nam duos habui filios,

came the mother, and took him and carried him to the Lady St. Mary, lamenting and faying, O my Lady, fee what my rival hath done to my fon, and how she bath cast him into the well, and I do not question but one time or other the will be the occasion of his death. St. Mary replied to her, God will vindicate your injured case. Accordingly a few days after, when the other wife came to the well to draw water, her foot was entangled in the rope, so that she fell headlong into the well, and they who ran to her affiftance found her skull broke, and her bones bruifed. So fhe came to a bad end, and in her was fulfilled that faying of (some) author, They digged a well, and made it deep, but fell themselves into the pit which they prepared.

XXX. Another woman in that city had likewise two sons sick, and when one was dead, the other, who lay at the point of death, she took in her arms to the Lady St. Mary, and in a flood of tears addressed herself to her, saying, O my Lady, help and relieve mo; for I had two sons, the

quorum alterum modo sepelivi, alterum vero in vicinia mortis constitutum cerno: vide quomodo gratiam a Deo petam, eumque supplex rogem; coepitque dicere, O Domine, tu es clemens, et misericors, et pius! duos mihi dedisti filios, quorum alterum cum ad te receperis, hunc faltem mihi relinque! Diva itaque Maria ardorem lachrymarum ejus conspiciens, miserta est ejus, et, Heus tu, ait, filium tuum in lecto filii mei colloca; ejusque vestibus ipsum contege. Cumque collocaffet eum in lecto, in quo Christus jacebat (modo autem oculi ejus in æternam noctem claudebantur); fimulatque odor vestium Domini Jesu Christi puerum hunc contigit, oculi ejus aperiebantur, magnaque voce matrem inclamans, panem poscebat, eumque acceptum fugebat. Tunc mater ejus, O Domina Maria, inquit, nunc cognovi virtutem Dei in te habitare, adeo ut filius tuus fanet pueros ejusdem cum ipfo naturæ participes, fimulatque vestes ejus attigerint. Hic puer ifta ratione fanatus, is est qui in Evangelio Bartholomæus vocatur.

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one I have just now buried, the other I fee is just at the point of death : behold, how I (earnestly) feek favour from God. and pray to him! Then the faid, O Lord, thou art gracious, and merciful, and kind; thou bast given me two fons ; one of them thou bast taken to thyfelf, O spare me this other. St. Mary then perceiving the greatness of her forrow, pitied her, and faid, Do thou place thy fon in my fon's bed, and cover him with his clothes. And when the had placed him in the bed wherein Christ lay (at which moment his eyes were just closed by death); as foon as ever the finell of the garments of the Lord Jesus Christ reached the boy, his eyes were opened, and calling with a loud voice to his mother, he asked for bread, and when he had received it, he fucked it. Then his mother faid, O Lady Mary, now I am affired that the powers of God do dwell in you, so that thy son can cure children who are of the same fort as himself, as foon as they touch his garments. This boy, who was thus cured, is the same who in the Gospel is called Bartholomew.

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XXXI. Erat porro ibi mulier leprofa, quæ adiens Dominam divam Mariam matrem Jesu dicebat, Domina mea, juva me. Respondebat vero diva Maria; Ecquodnam auxilium petis? Aurumne, an argentum, an ut corpus tuum a lepra mundetur? Quis autem, rogabat mulier ista, hoc mihi dare posset? Cui diva Maria, Paululum, inquit, expecta, donec filium meum Jesum laverim, et in lecto reposuerim. Exspectabat mulier, prout jussa erat; et Maria, cum Jesum in lecto collocasset, aquam, qua corpus ejus abluerat, mulieri porrigens, Cape, inquit, aliquantum istius aquæ, et in corpus tuum effunde; quod cum fecisset, extempore mundata Deum celebrabat, et grates ipfi agebat.

XXXII. Abiit ergo, postquam triduum apud illam mansisset; et in urbem proveniens, vidit ibi virum principem, qui alterius principis filiam duxerat uxorem: sed cum vidisset mulierem, conspexit inter oculos ejus signa lepræ, stellæ instar; adeoque matrimonium dissolutum et irritum declaratum suerat. Has

XXXI. Again, there was a leprous woman, who went to the Lady St. Mary, the mother of Jesus, and said, O my Lady, help me. St. Mary replied, What help dost thou defire? Is it gold or filver, or that thy body be cured of its leprofy? Who, fays the woman, can grant me this? St. Mary replied to her, Wait a little till I have washed my son fefus, and put him in bed. The woman waited, as she was commanded; and Mary, when she had put Jesus in bed, giving her the water with which fhe had washed his body, said, Take some of the water, and pour it upon thy body; which when she had done, she instantly became clean, and praised God, and gave thanks to him.

XXXII. Then went she away, after she had abode with her three days; and going into the city, she saw a certain prince, who had married another prince's daughter; but when he came to see her, he perceived between her eyes the signs of the leprofy like a star, and thereupon declared the marriage dissolved and void. When the woman

mulier ista in eo statu conspicata, mœstas admodum et fletu largo ora rigantes, causam ex illis lachrymarum quære-At illæ, Ne, inquiunt, in statum nostrum inquirito; malum enim nostrum nulli mortalium narrare, aut alieno cuiquam aperire possumus. Instabat tamen illa, utque illud fibi committerent, rogabat; sese enim fortasse remedium ejus commonstraturam: cum ergo monstrarent ipsi puellam, et figna lepræ, quæ inter ejus oculos apparebant; Ego quoque, inquit mulier, quam hic videtis, eodem morbo laboravi, et Bethlehemum negotiorum caufa profecta fum: ibi fpeluncam quandam ingressa, mulierem nomine Mariam vidi, cui filius erat, qui Jesus vocabatur: hæc leprofam me videns indoluit, aquamque, qua filii fui corpus laverat, mihi porrexit; ea corpus meum perfudi, et munda evasi. Dicebant ergo fœminæ illæ; Numquid, O Domina, furges, et nobifcum proficifcens, Dominam divam Mariam nobis commonstrabis? Annuente illa furrexerunt, et ad Dominam divam Mariam pervenerunt, splendida fecum munera ferentes. Cumque intrassent, et mu-WILL !

faw these persons in this condition, exceeding forrowful. and shedding abundance of tears, she enquired of them the reason of their crying: they replied, Enquire not into our circumstances; for we are not able to declare our misfortunes to any person whatsoever. But she still pressed and defired them to communicate their case to her; intimating, that perhaps she might be able to direct them to a remedy. So when they shewed the young woman to her, and the figns of the leprofy, which appeared between her eyes, the faid, I also, whom ye see in this place, was afflicted with the same distemper, and going on some bufiness to Bethlehem, I went into a certain cave, and faw a woman named Mary, who had a fon called Jefus. She feeing me to be leprous was concerned for me, and gave me Some water with which she had washed her son's body; with that I sprinkled my body, and became clean. Then faid these women, Will you, Mistress, go along with us, and shew the Lady St. Mary to us? To which she consenting, they arose, and went to the Lady St. Mary, taking with them very noble presents. And when nera illa ipfi obtuliffent, puellam istam leprosam, quam adduxerant, ipfi monstrabant. Dicebat ergo diva Maria, Misericordia Domini Jesu Christi habitet fuper vos, et paululum aquæ illius, qua corpus Jesu Christi abluerat, illis porrigens, hac miseram lavare jubebat; quod cum fecissent, extemplo fanata est, ipsique et omnes adstantes Deum celebrabant : læti ergo et in urbem fuam reduces Domino propterea laudes canebant. Audiens vero princeps fanatam esse uxorem suam, domum illam recipiebat, et fecundas nuptias celebrans, pro recuperata uxoris fanitate grates Deo agebat.

when they came in, and offered their prefents to her, they shewed the leprous young woman whom they brought with them to her. Then faid St. Mary, The Mercy of the Lord Fesus Christ rest upon you; and giving them a little of that water, with which she had washed the body of Jesus Christ, she bad them wash the diseased person with it; which when they had done, she was presently cured; fo they, and all who were present, praised God; and being filled with joy, they went back to their own city, and gave praifes to God on that account. Then the prince hearing that his wife was cured, took her home, and made a fecond mar-

riage, giving thanks unto God for the recovery of his wife's health.

XXXIII. Erat quoque ibi puella, quæ a Satana affligebatur: maledictus enim iste forma ingentis draconis subinde illi apparebat, eamque deglutire cupiebat; omnem quoque ejus sanguinem exfuxerat, ita ut cadaveri similis remaneret. Ipsa ergo, quotiescunque ad illam accederet, manibus super capite constrictis, vociserabatur et dicebat: Væ, væ mihi! quod nemo

XXXIII. There was there also a girl, who was afflicted by Satan; for that cursed Spirit did frequently appear to her in the shape of a dragon, and was inclined to swallow her up, and had so sucked out all her blood, that she looked like a dead carcase. As often as she came to herself, with her hands wringed about her head, she would cry out, and say, Wo, Wo is me, that

adeft, qui a pessimo isto dracone me liberet. Pater autem et mater ejus, et omnes qui circa ipfam erant, aut ipfam videbant, contristabantur fuper illa, et flebant, omnefque, qui aderant, flebant et lamentabantur, præsertim cum ploraret ipía, et diceret, O fratres mei, et amici, nemone est, qui ab homicida isto me liberet? Filia vero principis, quæ a lepra sua mundata fuerat, audiens vocem puellæ iftius, adfcendit in castelli sui tectum, viditque illam manibus fuper capite complicatis fletus largos edentem, totumque circumftantium cœtum pariter plorantem. Rogabat itaque maritum istius obsessa, viveretne mater uxoris ipfius? Qui cum utrumque ejus parentem vivere dixisset, matrem ejus, inquit illa, ad me mitte. Quam ut venisse vidit, Hæccine, inquit, obsessa filia tua est? Ita, inquit illa tristis et plorans; Ex me, O Domina, est genita. Respondebat filia principis, Occulta fecretum meum; nam fateor tibi, me fuiffe leprofam, fed mundavit me Domina Maria, mater Jefu Christi. Quod fi

there is no one to be found, who can deliver me from that impious dragon! Her father and mother, and all who were about her and faw her, mourned and wept over her; and all who were present would especially be under forrow and in tears, when they heard her bewailing, and faying, My brethren and friends, is there no one who can deliver me from this murderer? Then the prince's daughter, who had been cured of her leprofy, hearing the complaint of that girl, went upon the top of her castle, and saw her with her hands twisted about her head, pouring out a flood of tears, and all the people that were about her in forrow. then asked the husband of the possessed person, Whether his wife's mother was alive? He told her, That her father and mother were both alive. Then The ordered her mother to be fent to her; to whom, when the faw her coming, the faid, Is this poffeffed girl thy daughter? She moaning and bewailing faid, Yes, Madam, I bore her. The prince's daughter answered, Disclose the fecret of her case to me, for I

confess to you that I was leprous, but the Lady Mary, the mother of Jesus Christ, healed me. And if you desire your daughter filiam tuam fanitati pristinæ restitui desideras, Bethlehemum illam abducens, Mariam matrem Jesu require, et filiam tuam fanatum iri confide; credo enim te fanata filia lætam reversuram. Statim ab extrema parte verbi furrexit illa, et cum filia fua ad locum designatum profecta, Dominam divam Mariam adiit, eique filiæ fuæ statum aperuit. Audita oratione ejus diva Maria obtulit illi paululum aquæ illius, qua corpus filii sui Jesu abluerat, idque in corpus filiæ effundere justit. Data quoque ipfi fasciola ex panniculis Domini Jesu, Cape, inquit, hanc fasciolam, eamque hosti tuo, quotiescunque illum videris, oftende; et in pace illas dimifit.

daughter to be restored to her former state, take her to Bethlehem, and enquire for Mary the mother of Fesus, and doubt not but your daughter will be cured; for I do not question but you will come home with great joy at your daughter's recovery. As foon as ever the had done speaking, she arose and went with her daughter to the place appointed, and to Mary, and told her the case of her daughter. When St. Mary had heard her ftory, she gave her a little of the water with which she had washed the body of her fon Jefus, and bad her pour it upon the body of her daughter. Likewife she gave her one of the fwaddling-cloths of the Lord Jesus, and said, Take this fwaddling-cloth, and shew it to

thine enemy as often as thou feest him; and she sent them away in peace.

XXXIV. Cum ergo digresse ab illa in civitatem suam rediissent, adessetque tempus, quo Satanas iste percellere eam solebat, eadem hora apparuit illi hic maledictus sub forma ingentis draconis, eumque videns puella expavit. Cui mater, Abjice timorem, O silia, et sine illum, donec XXXIV. After they had left that city, and returned home, and the time was come in which Satan was wont to feife her; in the fame moment this curfed Spirit appeared to her in the fhape of a huge dragon, and the girl feeing him was afraid. The mother faid to her, Be not afraid, daughter; let him alone till he

propius ad te accesserit; tum fasciolam, quam dedit nobis Domina Maria, ipsi obverte, et quid futurum fit, videamus. Accedente itaque Satana isto, qui draconem terribilem referebat, corpus puellæ præ timore inhorruit; fed fimulatque fasciolam istam capiti suo superimpositam, et oculis obvolutam oftenderet, exibant ex fasciola flammæ et prunæ ignis, atque in draconem spargebantur. Hem! quantum hoc miraculum, quod accidebat, fimulatque draco fasciolam Domini Jesu adspiceret; exibat enim ignis, et in caput ejus atque oculos spargebatur, ita ut magna voce exclamaret; Quid mihi tecum est, O Jesu fili Mariæ! Quo a te fugiam? ac territus admodum, et retrocedens, puellam relinqueret. Sic puellæ huic negotium facessere desiit; quæ grates Deo et laudes canebat, et cum ipsa omnes, qui miraculo isti præsentes affu-

XXXV. Alia ibidem mulier degebat, cujus filius a Satana vexabatur. Hic Judas nomine, quotiescunque Satanas iste illum corripiebat,

come nearer to thee; then shew him the fwaddling-cloth, which the Lady Mary gave us, and we shall see the event. Satan then coming like a dreadful dragon, the body of the girl trembled for fear; but as foon as she had put the swaddlingcloth upon her head, and about her eyes, and shewed it to him, presently there issued forth from the fwaddlingcloth flames and burning coals, and fell upon the dragon. Oh! how great a miracle was this, which was done; as foon as the dragon faw the fwaddling-cloth of the Lord Jesus, fire went forth, and was scattered upon his head and eyes; fo that he cried out with a loud voice, What have I to do with thee, Jesus, thou son of Mary? Whither shall I flee from thee? So he drew back much affrighted, and left the girl. And she was delivered from this trouble, and fang praifes and thanks to God, and with her all who were present at the working of the miracle.

XXXV. Another woman likewise lived there, whose son was possessed by Satan. This boy, named Judas, as often as Satan seized him,

quofvis præsentes dentibus appetebat, ac, fi neminem juxta se inveniret, suas ipse manus et cætera membra morfu vexabat. Audiens ergo mater hujus miseri famam divæ Mariæ et filii ejus Jesu, surrexit propere, ac filium fuum Judam in ulnas fublatum ad Dominam Mariam detulit. Interim Jacobus et Joses commodum Dominum Jefum infantem abduxerant, ut cum cæteris infantibus colluderent, ac domo egressi consederant, et cum illis Dominus Jesus. Accedebat vero Judas obsesfus, et ad dextram Jesu affidens, cum agitaret eum pro confuetudine fua Satanas, dentibus Dominum Jesum appetebat; et quoniam attingere non poterat, latus ipfius dextrum percutiebat, ita ut Jesus ploraret. Eademque hora fugiens exivit ex puero isto Satanas, cani rabido similis. Hic autem puer, qui Jesum percussit, et ex quo Satanas sub forma canis exivit, fuit Judas Ischariotes, qui illum Judæis prodidit; et idem ejus latus, in quo percufferat illum Judas, Judæi lancea confixerunt.

was inclined to bite all that were present; and if he found no one else near him, he would bite his own hands and other parts. But the mother of this miferable boy, hearing of St. Mary and her fon Jefus, arose presently, and taking her fon in her arms, brought him to the Lady Mary. In the mean time, James and Joses had taken away the infant the Lord Jesus, to play at a proper feafon with other children, and when they went forth, they fat down, and the Lord Jesus with them. Then Judas, who was poffeffed, came and fat down at the right hand of Jesus; when Satan was acting upon him as usual, he went about to bite the Lord Jesus, and because he could not do it, he struck Jesus on his right side, fo that he cried out, and in the fame moment Satan went out of the boy, and ran away like a mad dog. This fame boy who struck Jesus, and out of whom Satan went in the form of a dog, was Judas Iscariot, who betrayed him to the Tews. And that fame fide, on which Judas struck him, the Jews pierced with a spear.

XXXVI. Cum vero Dominus Jesus septimum a nativitate fua annum complevisset, die quodam cum aliis pueris fodalibus fuis coætaneis versabatur, qui ludentes, varias ex luto formas fingebant, afinos, boves, volucres, et alia his similia; et unusquifque fuum jactans opus fuper cæterorum plasmate efferre conabatur. Tunc Dominus Jesus dicebat pueris, Ego illis, quas feci, figuris præcipiam, ut incederent; eademque hora subfiliebant, et cum reverti illas juberet, revertebantur. Fecerat autem avium pafferumque figuras, quæ, cum volare ipías juberet, volabant, et cum stare juberentur, confistebant; quod fi cibum et potum illis porrigeret, edebant et bibebant. Cum deinde abiissent pueri et parentibus ista suis retulissent, dicebant illis patres ipsorum: Cavete in posterum, O filii, a confortio ejus, quoniam veneficus est; fugite illum et vitate, neque ab hoc momento unquam cum ipso colludite.

XXXVII. Quodam etiam die Dominus Jesus, cum pueris ludens et discurrens, offi-

XXXVI. And when the Lord Jesus was seven years of age, he was on a certain day with other boys his companions about the same age, who, when they were at play, made clay into feveral shapes, viz. asses, oxen, birds, &c. each boafting of his work, and endeavouring to excel Then the Lord the rest. Jesus said to the boys, I will command those figures which I have made to walk: and immediately they moved, and when he commanded them to return, they returned. He had also made the figures of birds and sparrows, which, when he commanded to fly, did fly, and when he commanded to stand still, did stand still; and if he gave them meat and drink, they did eat and drink. When at length the boys went away, and related these things to their parents, their fathers faid to them, Take heed, children, for the future of bis company, for he is a forcerer; shun and avoid him, and from benceforth never play with bim.

XXXVII. On a certain day also, when the Lord Jefus was playing with the boys, cinam tinctoris præteribat, cujus nomen erat Salem; erantque in officina ejus panni plurimi civium illius urbis, quos variis coloribus imbuere parabant. Ingressus vero Dominus Jesus officinam tinctoris, pannos hofce univerfos fustulit, et in cortinam tinctoriam conjecit. Rediens Salem pannosque perditos cernens, voce maxima exclamare cœpit, et Dominum Jesum objurgare, dicens; Quid fecisti mihi, O fili Mariæ? et me et cives meos injuria affecisti; quilibet enim commodum fibi colorem expetit, tu vero adveniens omnia perdidifti. Respondebat Dominus Jesus, Cujuscunque panni colorem mutare volueris, hunc ego tibi immutabo; flatimque pannos ex cortina producere coepit, fingulos illo colore imbutos, quem tinctor defiderabat, donec omnes eduxiffet. prodigium atque miraculum videntes Judæi Deum celebrabant.

XXXVIII. Josephus autem, per totam urbem circumiens, Dominum Jesum secum ducebat, cum propter arboys, and running about, he paffed by a dyer's shop, whose name was Salem; and there were in his shop many pieces of cloth belonging to the people of that city, which they defigned to dye of feveral colours. Then the Lord Jesus going into the dyer's shop, took all the cloths, and threw them into the furnace. When Salem came home, and faw the cloths spoiled, he began to make a great noise, and to chide the Lord Jesus, saying, What hast thou done to me, O thou son of Mary? Thou hast injured both me and my neighbours; they all defired their cloths of a proper colour; but thou haft come, and spoiled them all. The Lord Jefus replied, I will change the colour of every cloth to what colour thou defireft; and then he presently began to take the cloths out of the furnace, and they were all dyed of those fame colours which the dyer defired; and when the Jews faw this furprifing miracle, they praifed God.

XXXVIII. And Joseph, wherefoever he went in the city, took the Lord Jesus with him, where he was sent for tificium ejus homines illum accerferent, ut portas ipfis, aut mulctralia, aut cribra, aut arcas conficeret; eratque cum ipso Dominus Jesus, quocunque proficisceretur. Quotiescunque ergo Josepho aliquid operis fui, longius aut brevius, latius five angustius faciendum effet, Dominus Jefus manum fuam verfus illud extendebat, ac flatim, prout vellet Josephus, res succedebat; ita ut opus non esset ipsi quidquam manu sua perficere, quia nec admodum peritus erat artis fabrilis.

XXXIX. Quodam vero die accersivit illum rex Hierosolymæ, et, Volo, inquit, Tofephe, ut folium mihi conftruas ad mensuram loci illius, in quo sedere consuevi. Paruit Josephus, ac statim operi manum admovens, biennium in regia mansit, donec fabricam iftius folii abfolvisset. Cum itaque illud in fede fua collocaret, ab unoquoque latere duas illud spithamas a præfinita menfura deficere advertit. Quo viso rex Josepho admodum irascebatur, et Jofephus iram regis metuens incœnatus dormiebat, cum nihil omnino gustasset. Tune to work, to make gates or milk-pails, or fieves, or boxes; the Lord Jesus was with him, wheresoever he went. And as often as Joseph had any thing in his work, to make longer or shorter, or wider or narrower, the Lord Jesus would stretch his hand towards it, and presently it became as Joseph would have it; so that he had no need to finish any thing with his own hands, for he was not very skilful at his carpenter's trade.

XXXIX. On a certain time the King of Jerusalem fent for him, and faid, I would have thee make me a throne, of the same dimensions with that place in which I commonly fit. Joseph obeyed, and forthwith began the work, and continued two years in the king's palace before he finished it. And when he came to fix it in its place, he found it wanted two spans on each fide of the appointed measure. Which when the King faw, he was very angry with Joseph; and Joseph, afraid of the king's anger, went to bed without his fupper, taking not any thing to rogante Domino Jesu, Quare metueret? Quoniam, inquit Josephus, opus, in quo biennium integrum elaboravi, perdidi. Cui Dominus Jefus, Omitte, inquit, timorem, neque animum abjice; tu unum istius solii latus apprehendes, et ego alterum, ut ad justam illud mensuram redigamus. Cumque fecisset Josephus, quemadmodum dixerat Dominus Jesus, et uterque a latere suo valide traheret, paruit solium, et ad justam loci illius menfuram redactum fuit. Quod prodigium cum cernerent adstantes, obstupescebant, et Deum celebrabant. Fabricatum vero erat folium hoc ex ligno illo, quod exstiterat tempore Soleimanis, ligno scilicet variis formis et figuris infignito.

XL. Alio quodam die Dominus Jesus in plateam egressus, et pueros, qui ad ludendum convenerant, conspicatus, eorum se turbæ admiscuit. Qui viso illo cum sese occultarent, ipsique investigandos præberent, pervenit Dominus Jesus ad portam domus cujusdam, et stantes ibi mulieres rogavit, Quonam pueri isti abiissent? Cumque

eat. Then the Lord Jesus asked him, What he was afraid of? Joseph replied, Because I have left my labour in the work which I have been about these two years. Jesus said to him, Fear not, neither be caft down; do thou lay hold on one side of the throne, and I will the other, and we will bring it to "its just dimensions. And when Joseph had done as the Lord Jesus said, and each of them had with strength drawn his fide, the throne obeyed, and was brought to the proper dimensions of the place: which miracle when they who flood by faw, they were astonished, and praised God. The throne was made of the fame wood, which was in being in Solomon's time, viz. wood adorned with various shapes and figures.

XL. On another day the Lord Jesus going out into the street, and seeing some boys who were met to play, joined himself to their company: but when they saw him, they hid themselves, and left him to seek for them; the Lord Jesus came to the gate of a certain house, and asked some women who were standing there, Where the boys were

neminem ibi adesse responderent, iterum Dominus Jefus, Hi, inquit, quos in fornace videtis, quinam funt? Respondentibus illis, Hædos esse triennes; exclamavit Dominus Jesus, dixitque, Huc exite, O hædi, ad Pastorem vestrum: et confestim egrediebantur pueri hædis fimiles, et circa ipsum exsultabant; quod conspicatæ mulieres istæ obstupuerunt admodum, terrorque ipfas et tremor occupavit. Propere igitur Dominum Jesum adorabant et obsecrabant, dicentes, O Domine noster Jesu, fili Mariæ, tu revera es Paftor ille bonus Ifraelis! miserere ancillarum tuarum, quæ coram te con-· fiftunt, quæ minime dubitant, quin tu, O Domine noster, ad fanandum, non vero ad perdendum veneris. Deinde, cum respondisset Dominus Jesus, Filios Israelis esse inter populos, tanquam Æthiopes; dicebant mulieres, Tu, Domine, omnia nosti, neque te quidquam latet; nunc vero te rogamus, et a pietate toa petimus, ut pueros iftos, fervos tuos, in pristinum ipsorum statum restituas. Dicebat ergo Dominus Jesus, Adefte, O pueri, ut abeamus et ludamus: et extemplo, ad-

were gone? And when they answered, That there was no one there; the Lord Jesus said, Who are those whom ye fee in the furnace? They answered, They were kids of three years old. Then Jesus cried out aloud, and faid, Come out hither, O ye kids, to your shepherd; and presently the boys came forth like kids, and leaped about him; which when the women faw, they were exceedingly amazed, and trembled. Then they immediately worshipped the Lord Jesus, and befeeched him, faying, O our Lord Jefus, son of Mary, thou art truly that good shepherd of Israel! have mercy on thy handmaids, who stand before thee, who do not doubt, but that thou, O Lord, art come to fave, and not to destroy. After that, when the Lord Jefus faid, The children of Ifrael are like Ethiopians among the people; the women faid, Thou, Lord, knowest all things, nor is any thing concealed from thee: but now we intreat thee, and befeech of thy mercy, that thou wouldest restare those boys to their former flate. Then Jesus faid, Come hither, O boys, that we may go and play; and immediatestantibus hisce sceminis, hædi immutati sunt, et in formam puerorum redierunt.

XLI. Mense autem Adar congregavit Jesus pueros, eosque tanquam rex disposuit; straverant enim vestes suas in terra, ut supet illas consideret, et coronam e storibus consertam capiti ejus imposuerant, et satellitum instar, regi adstantium, a dextris et sinistris coram ipso consistebant. Si quis autem per viam illam transiret, illum vi abstrahebant pueri, dicentes;
Huc ades, et regem adora, ut selix tibi iter contingat.

XLII. Interea dum hæc gerebantur, accedebant viri, qui puerum lectica gestabant. Hic enim puer ligna petiturus cum æqualibus suis in montem discesser; ibi vero cum perdicis nidum invenisset, et manum suam, ut ova exinde tolleret, extendisset, serpens eum malignus ex medio nidi prorepens pupugit, ita ut sodalium surorum auxilium imploraret: qui, cum propere accessissent, invenerunt illum in terra jacentem, mortui in-

ly, in the presence of these women, the kids were changed, and returned into the shape of boys.

XLI. In the month Adar Jesus gathered together the boys, and ranked them as though he had been a king; for they spread their garments on the ground for him to fit on; and having made a crown of flowers, put it upon his head, and flood on his right and left as the guards of a king; and if any one happened to pass by, they took him by force, and faid; Come bither, and worship the king, that you may have a prosperous journey.

XLII. In the mean time, while these things were doing, there came certain men, carrying a boy upon a couch; for this boy having gone with his companions to the mountain to gather wood, and having found there a partridge's nest and put his hand in to take out the eggs, was flung by a poisonous serpent, which leaped out of the nest; so that he was forced to cry out for the help of his companions: who, when they came, found him lying upon the earth like

star; venerantque propinqui ejus, et sublatum in urbem referebant. Postquam vero pervenerant ad locum illum. in quo Dominus Iesus more regis residebat, cæterique pueri ministrorum instar circumstabant, pueri propere obviam procedebant ei, qui a serpente morsus erat, et dicebant propinquis ejus, Accedite, et salutate regem; sed cum propter mærorem in quo verfabantur, accedere nollent, pueri illos invitos vi abstrahebant. Et cum ad Dominum Jesum pervenissent, rogabat ille, Quare hunc puerum gestarent? Atque illis respondentibus, Quod serpens ipsum momordisset; dicebat Dominus Jesus pueris, Ite nobifcum, ut serpentem istum interficiamus. Rogantibus vero parentibus pueri, ut dimitterentur, quod filius ipforum in agone mortis versaretur; respondebant pueri, dicentes, Annon audivistis, quid rex dixerit, Eamus et occidamus ferpentem? et vos morem ipfi non geritis? et fic ipfis nolentibus, lecticam retro abducebant. Cumque ad nidum illum pervenissent, dicebat Dominus Jesus pueris, Hoccine est latibulum

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a dead person. After which, his neighbours came, and carried him back into the city. But when they came to the place where the Lord Jesus was fitting like a king, and the other boys flood around him like his ministers, the boys made hafte to meet him, who was bitten by the ferpent, and faid to his neighbours, Come and pay your respects to the king; but when, by reafon of their forrow, they refused to come, the boys drew them and forced them against their wills to come. And when they came to the Lord Jesus, he enquired, On what account they carried that boy? and when they answered, that a serpent had bitten him, the Lord Jesus said to the boys, Let us go and kill that ferpent. But when the parents of the boy defired to be excused, because their son lay at the point of death: the boys made answer, and said, Did not ye hear what the king faid? Let us go and kill the serpent; and will not ye obey him? So they brought the couch back again, whether they would or not. And when they were come to the neft, the Lord Jesus said to the boys, Is this the ferpent's lurking

ferpentis? Atque illis annuentibus, ferpens a Domoni Jesu vocatus confestim prodibat, seseque ipsi submittebat. Cui ille, Abi, inquit, et omne venenum, quod huic puero infinualti, exfuge. Itaque ferpens ifte, ad puerum adrepens, omne fuum venenum rurfus abstulit : et tunc maledixit illi Dominus Jesus, ut extemplo difruptus moreretur: puerumque manu fua tetigit, ut valetudini pristinæ restitueretur; et cum siere inciperet. Reprime fletum. inquit Dominus Jesus; mox enim meus eris discipulus, et hic est Simon Cananites, cujus in Evangelio fit mentio.

Lord folio colog dovo dovo dend XLIII. Alio die Josephus filium suum Jacobum lignatum miserat, et comitem se illi Dominus Jesus adjunxerat; cumque pervenissent ad locum, in quo ligna erant, cœpiffetque Jacobus illa colligere, ecce vipera maligna illum momordit, ita ut flere et vociferari inciperet. Eum igitur in hoc statu cernens Dominus Jesus, accessit ad ipfum, locumque in quo vipera eum momorderat, afflavit, ut extemplo fanaretur.

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lurking place? They faid, It was. Then the Lord Jesus calling the ferpent, it prefently came forth, and fubmitted to him: to whom he faid, Go and fuck out all the poison which thou bast infused into that boy: fo the ferpent crept to the boy, and took away all its poifon again. Then the Lord Jesus cursed the serpent, fo that it immediately burst afunder, and died; and he touched the boy with his hand to restore him to his former health; and when he began to cry, the Lord Jefus faid, Geafe crying, for bereafter thou shalt be my disciple; and this is that Simon the Canaanite. who is mentioned in the Gofin lucem producatal Talaq

XLIII. On another day, Joseph sent his son James to gather wood, and the Lord Jesus went with him; and when they came to the place where the wood was, and James began to gather it, behold, a venemous viper bit him, so that he began to cry, and make a noise. The Lord Jesus seeing him in this condition, came to him, and blowed upon the place where the viper had bit him, and it was instantly well.

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XLIV. Quodam etiam die, cum Dominus Jesus versaretur inter pueros, qui in tecto ludebant, quidam puerorum ex alto decidens confestim exspiravit. Diffugientibus vero cæteris pueris, Dominus Jefus folus in tecto remansit; cumque advenissent propinqui istius pueri, dicebant Domino Jefu, Tu filium noftrum ex tecto præcipitem dediffi. Illo autem id negante, vociferabantur, dicentes, Filius noster mortuus est, et hic aft, qui illum interfecit. Quibus Dominus Jesus, Ne me, inquit, arguite facinoris, cujus neutiquam me convincere poteritis; sed agite, rogemus puerum ipfum, qui veritatem in lucem producat. Tune descendens Dominus Jesus fretit fuper capite mortui, et voce magna, Zeinune, inquit, Zeinune, quis te de tecto præcipitavit ? Tunc respondens mortuus, Domine, ait, non tu me dejecisti, sed à dina me ex illo deturbavit. Et cum præcepisset Dominus adstantibus, ut ad verba ejus attenderent; omnes, qui aderant, Deum pro hoc miraculo laudabant. of technological

XLV. Jufferat aliquando diva Domina Maria Domi- the Lady St. Mary had com-

XLIV. On a certain day the Lord Jesus was with some boys, who were playing on the house-top, and one of the boys fell down, and prefently died. Upon which the other boys all running away, the Lord Jefus was left alone on the house-top. And the boy's relations came to him and faid to the Lord Jefus, Thou didft throw our fon down from the house-top. But he denying it, they cried out, Our fon is dead, and this is he who killed bim. The Lord Tefus replied to them, Do not charge me with a crime, of which you are not able to conviet me, but let us go afk the boy himself, who will bring the truth to light. Then the Lord Jesus going down stood over the head of the dead boy, and faid with a loud voice, Zeinunus, Zeinunus, who threw thee down from the house-top? Then the dead boy answered, Thou didf not throw me down, but fuch a one did. And when the Lord Jefus bad those who stood by take notice of his words, all who were present praised God on account of that miracle.

XLV. On a certain time manded

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num Jesum abire, et aquam ipsi ex puteo afferre. Cum ergo petitum aquam abiisset, hydria, jam impleta, cum sursum attolleretur, fracta est: expandens vero Dominus Jesus mantile suum, illo collectam aquam ad matrem suam deferebat; quæ stupens rem totam miram, omnia tamen quæ viderat recondebat, et conservabat in corde suo.

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XLVI. Rurfus alio die Dominus Jesus ad rivum aquæ verfabatur cum pueris, eduxerantque per fulcos aquam ex rivo illo, piscinulas fibi construentes; feceratque Dominus Jesus duodecim pasferes, eofque circa piscinam fuam, ad fingula latera ternos, instruxerat. Erat autem dies Sabbathi, et accedens filius Hanani Judæi, eofque conspiciens talia molientes, Itane, inquit, die Sabbathi figuras ex luto fingitis? Et propere accurrens piscinas eorum deftruebat. Cum vero Dominus Jesus manus suas super pafferes, quos finxerat, complofiffet, avolabant illi pipientes. Deinde filio Hanani ad Jesu quoque piscinam acce-

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manded the Lord Jesus to fetch her some water out of the well; and when he had gone to fetch the water, the pitcher, when it was brought up full, brake; but Jesus spreading his mantle gathered up the water again, and brought it in that to his mother; who, being astonished at this wonderful thing, laid up this, and all the other things which she had seen, in her memory.

XLVI. Again on another day the Lord Jesus was with fome boys by a river, and they drew water out of the river by little channels, and made little fifth-pools. But the Lord Jesus had made twelve sparrows, and placed them about his pool on each fide, three on a fide. But it was the fabbath-day, and the fon of Hanani a Jew came by, and faw them making thefe things, and faid, Do ye thus make figures of clay on the fabbath? And he ran to them. and broke down their fishpools. But when the Lord Jesus clapped his hands over the sparrows which he had made, they fled away chirping. At length the fon of Hanani coming to the fifthdente, ut illam destrueret, evanuit aqua ejus, dixitque illi Dominus Jesus: Quemadmodum evanuit aqua ista, sic tua quoque vita evanescet, et extemplo puer iste exaruit.

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XLVII. Alio tempore, cum vesperi Dominus Jesus cum Josepho domum reverteretur, obviam habuit puerum, qui cursu rapido concitatus, impellebat ipsum, ut caderet. Cui Dominus Jesus; Quemadmodum me impulisti, ita cades, neque surges; eademque hora corruit puer et exfpiravit.

ov lettle channels, and made MEXEVIII. Erat porro Hierosolymis quidam Zacchæus nomine, qui juventutem erudiebat. Dicebat hic Josepho, Quare, O Josephe, non mittis ad me Jefum, ut literas discat? Annuebat illi Tofephus, et ad divam Mariam hoc referebat. Ad magiftrum itaque illum deducebant; qui fimulatque eum confpexerat, alphabetum ipfi conscripfit, utque, Aleph diceret præcepit; et cum dixiffet Aleph, magister ipsum Beth pronunciare jubebat. Cui Dominus Jesus; Dic mihi prius fignificationem lipool of Jesus to destroy it, the water vanished away, and the Lord Jesus said to him, In like manner as this water has vanished, so shall thy life vanish; and presently the boy died.

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XLVII. Another time, when the Lord Jesus was coming home in the evening with Joseph, he met a boy, who ran so hard against him, that he threw him down; to whom the Lord Jesus said, As their bast through the down, so shall their fall, nor ever rise. And that moment the boy sell down, and died.

edand ex rivo tho, piternules XLVIII. There was also at Jerusalem one named Zaccheus, who was a schoolmafter; he faid to Joseph, Foseph, why dost thou not fend Fefus to me, that he may learn his letters? Joseph agreed, and told St. Mary : fo they brought him to that mafter; who, as foon as he faw him, wrote out an alphabet for him, and he bad him fay Aleph; and when he had faid Aleph, the mafter bad him pronounces Beth. Then the Lord Jesus said to him, Tell me first the meaning of the letter Aleph, and then

teræ Aleph, et tum Beth pronunciabo. Cumque magister verbera ipfi intentaret, exponebat illi Dominus Jesus fignificationes literarum Aleph et Beth; item quænam literarum figuræ effent rectæ, quænam obliquæ, quænam duplicatæ; quæ punctis infignitæ, quæ iisdem carentes; quare una litera aliam præcederet; aliaque plurima enarrare cœpit, et elucidare, quæ magister ipse nec unquam audiverat, nec in libro ullo legerat. Dixit porro magistro Dominus Jesus, Attende, ut dicam tibi; cœpitque clare et distincte recitare, Aleph, Beth, Gimel, Daleth, usque ad finem alphabeti. Quod miratus magister, Hunc, inquit, puerum ante Noachum natum effe existimo; converfusque ad Josephum, Adduxisti, ait, ad me erudiendum puerum, magistris omnibus doctiorem. Divæ quoque Mariæ inquit, Filio huie tuo nulla doctrina opus est.

XLIX. Ad alium deinde magistrum doctiorem eum deduxerunt, qui ut eum confpexit, dic Aleph, inquit. Cumque dixisset Aleph, ma-

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I will pronounce Beth. And when the master threatened to whip him, the Lord Jefus explained to him the meaning of the letters Aleph and Beth; also which were the straight figures of the letters, which the oblique, and what letters had double figures; which had points, and which had none; why one letter went before another; and many other things he began to tell him, and explain; of which the mafter himfelf had never heard, nor read in any book. The Lord Jesus farther said to the mafter, Take notice bow I fay to thee; then he began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and fo on to the end of the alphabet. At this the mafter was fo furprised, that he faid, I believe this boy was born before Noah; and turning to Joseph, he faid, Thou hast brought a boy to me to be taught, who is more learned than any mafter. He fait also to St. Mary, This your fon bas no need of any learning.

XLIX. They brought him then to a more learned master, who, when he saw him, said, say Aleph; and when he had said Aleph, the

gister ipsum Beth pronunciare jubebat. Cui respondens Dominus Jesus, Dic mihi, inquit, prius significationem literæ Aleph, et tunc Beth pronunciabo. Hic cum sublata manu eum verberaret magister, confestim manus ipsius exaruit, et mortuus est. Tunc dicebat Josephus divæ Mariæ, Ab hoc tempore non sinemus eum domo exire; quoniam quisquis ipsi adversatur, morte plectitur.

the moster hiddeld had never L. Et cum factus effet annorum duodecim, duxerunt eum Hierofolymas ad festum: finito autem festo, ipsi quidem revertebantur, sed Dominus Jesus retro manebat in templo inter doctores et seniores, et eruditos ex filiis Ifraelis; quos de scientiis varia interrogabat, et vicissim eis respondebat. Dicebat enim illis, Meffias cujus est filius? Respondebant illi, Filius Davidis. Quare ergo, inquit, in spiritu vocat illum Dominum fuum? quando dicit, Dixit Dominus Domino meo, sede ad dextram meam, ut hostes tuos veftigiis pedum tuorum fubjiciam. Tum interrogabat eum princeps quidam magistrorum, Legistine libros? Et libros, inquit Dominus

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master bad him pronounce Beth; to which the Lord Jesus replied, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. But this master, when he lift up his hand to whip him, had his hand presently withered, and he died. Then said Joseph to St. Mary, Henceforth we will not allow him to go out of the house; for every one who displeases him is killed.

L. And when he was twelve years old, they brought him to Jerusalem to the feast; and when the feast was over. they returned, but the Lord Jesus continued behind in the temple among the doctors and elders, and learned men, of Israel; to whom he proposed feveral questions of learning. and also gave them answers: for he faid to them, Whose for is the Meffiah? They answered, The son of David: Why then, faid he, does be in the spirit call bim Lord? when he faith, The Lord faid to my Lord, fit thou at my right hand, till I have made thine enemies thy footftool. Then a certain principal Rabbi asked him, Hast thou read books? Jefus answered,

Jesus, et ea quæ in libris continentur; et explicabat libros, et Legem, et præcepta, et statuta, et mysteria quæ in libris Prophetarum continentur, res, quas nullius creaturæ intellectus percepit. Dicebat ergo magister iste, Ego hactenus talem scientiam nec vidi, neque audivi! quis putas puer iste erit? (He bad read) both books, and the things which were contained in books. And he explained to them the books of the Law, and precepts, and flatutes, and the mysteries which are contained in the books of the Prophets; things which the mind of no creature could reach. Then faid that Rabbi, I never yet have seen or heard of such

knowledge! what do you think that boy will be?

LI. Cumque adesset ibidem philosophus Astronomiæ peritus, rogaretque Dominum Jesum, num astronomiæ studuisset? Respondebat ipsi Dominus Jesus, exponebatque numerum sphærarum, et corporum cœlestium; eorumque naturas et operationes, oppositionem, aspectum triquetrum, quadratum et sextilem; progressionem eorundem et retrogradationem; computum denique et prognosticationem; aliaque, quæ nullius unquam hominis ratio

LI. When a certain Astronomer, who was present, asked the Lord Jesus, Whether he had studied Astronomy? The Lord Jesus replied, and told him the number of the spheres and heavenly bodies, as also their triangular, square, and sextile aspect; their progressive and retrograde motion; their size and several prognostications; and other things, which the reason of man had never discovered.

nullius unquam hominis ratio perveftigavit.

LII. Aderat quoque inter illos philosophus, medicinæ et naturalis scientiæ peritissimus; qui cum rogasset Dominum Jesum, An medicinæ studuisset? Respondens ille exposuit ipsi physica et meta-

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LII. There was also among them a philosopher well skilled in physick and natural philosophy, who asked the Lord Jesus, Whether be had studied physick? He replied, and explained to him physicks

physica, hyperphysica et hypophylica; virtutes quoque corporis et humores, eorundemque effectus; numerum item membrorum et offium, venarum, arteriarum, et nervorum; temperamenta etiam, calidum et frecum, frigidum et humidum, quæque ex hisce orirentur; quænam effet operatio animæ in corpus; ejufque sensationes et virtutes; facultates loquendi, irascendi, appetendi; denique congregationem et diffipationem; aliaque, quæ nullius creaturæ intellectus unquam penetravit. Tunc furgebat philofophus ifte, et Dominum Jefum adorabat; et, O Domine Jefu, inquit, ab hoc tempore ero discipulus tuus et servus.

LIII. Dum hæc et alia inter sese loquebantur, aderat Domina diva Maria, post-quam ipsum quærens triduum cum Josepho circumivisset: videns ergo eum inter doctores sedentem, perque vices ipsos rogantem et respondentem, dicebat illi, Mi fili, quare ita secisti nobis i Ecce ego et pater tuus te magno cum

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and metaphylicks, also thole things which were above and below the power of nature : the powers also of the body, its humours and their effects; alfo the number of its members. and bones, veins, arteries, and nerves; the feveral conflitutions of body, bot and dry, cold and maift, and the tendencies of them; how the foul operated upon the body; what its various fensations and faculties were; the faculty of speaking, anger, defire; and lastly, the manner of its composition and diffolution; and other things. which the understanding of no creature had ever reached. Then that philosopher arose, and worshipped the Lord Tefus, and faid, O Lord Fefus, from henceforth I will be thy disciple and servant.

LIII. While they were discoursing on these and such like things, the Lady St. Mary came in, having been three days walking about with Joseph, seeking for him. And when she saw him sitting among the doctors, and in his turn proposing questions to them, and giving answers, she said to him, My son, why hast thou done thus by us? Behold, I and thy father have

quetrum, quadrottim et lexti-

labore quæfivimus. At ille, Quare, inquit, me quærebatis? An nesciebatis, decere me, ut in domo patris mei verfer? Sed ipfi non intelligebant verba quæ cum ipsis loquebatur. Tunc doctores ifti rogabant Mariam, Hiccine ipfius effet filius? et annuente ipfa. O te felicem, aiebant, Maria, quæ hunc talem peperisti. Revertebatur autem cum eis Nazaretham. et omnibus rebus morem ipfis gerebat. Et mater ejus confervabat omnia verba ista in corde fuo. Dominus vero Jesus proficiebat statura, et fapientia, et gratia apud Deum et homines.

been at much pains in feeking thee. He replied, Why did ve feek me? Did ve not know that I ought to be employed in my father's bouse? But they understood not the words which he faid to them. Then the doctors asked Mary, Whether this were her fon? And when she said, He was, they faid, O happy Mary, who haft born fuch a fon. Then he returned with them to Nazareth, and obeyed them in all things: and his mother kept all these fayings in her mind; and the Lord Tefus grew in stature, and wisdom, and fayour with God and Man.

LIV. Atque ab hoc die miracula, arcana, et secreta sua occulere cœpit, et Legi operam dare; donec annum trigesimum compleret; quando Pater publice illum ad Jordanem declaravit, hac cælitus voce demissa, Hic est filius meus dilectus, in quo acquiesco; præsente Spiritu Sancto in forma columbæ candidæ.

LIV. But from this time he began to conceal his miracles and fecret works, and gave himself to the study of the Law, till he arrived to the end of his thirtieth year; at which time the father publickly owned him at Jordan, sending down this voice from heaven, This is my beloved son, in whom I am well pleased; the Holy Ghost being also present in the form of a dove.

LV. Hic est quem supplices adoramus, quoniam essentiam nobis et vitam dedit, et

dam M

LV. This is he whom we worship with all reverence, because he gave us our life

ex uteris matrum nostrarum nos eduxit; qui corpus humanum propter nos assumpsit, nosque redemit, ut complecteretur nos æterna misericordia, et gratiam suam ex liberalitate et beneficentia, ex generositate et benevolentia nobis exhiberet. Ipsi sit gloria, et laus, et potentia, et imperium, ab hoc tempore in sempiterna sæcula. Amen.

Explicit Evangelium Infantiæ
totum, auxilio Dei supremi,
secundum ea quæ in archetypo invenimus.

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ine.

and being, and brought us from our mother's womb; who, for our fakes, took a human body, and hath redeemed us, that so he might embrace us with everlasting mercy, and shew his free, large, bountiful grace and goodness to us. To him be glory and praise, and power, and dominion, from hence-forth and for evermore. Amen-

The end of the whole Gospel of the Infancy, by the affistance of the supreme God, according to what we found in the original.

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A Gofpel of our Saviour's Infancy under the Name of Thomas.

THIS Gospel, or fragment of a Gospel, is of the same tenour and design with the former, and is published here for the same reasons. I transcribed it out of the learned Cotelerius's Notes on the Constitutions of the Apostles, I. vi. c. 17. p. 348. who printed it out of a manuscript in the French King's Library, Numb. 2279.

C.V. Hie est onem flagsk- L.V. This is he whom two ces acoramus, quomians estem- worthip with all reverence, tiam noble es vitam dedit, et beraule he gave us eur life

Numb.

bus ; everyage select Numb. VIII.

Λόγος εἰς τὰ ωαιδικὰ καὶ μεγαλεΐα τε Κυρίε καὶ Σωτηρος ἡμῶν Ἰησε Χριςε.

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An Account of the Actions and Miracles of our Lord and Saviour Jefus Christ, in his Infancy.

CAP. I.

ΑΝΑΓΚΑΙΟΝ ἡγησάμην
ἐγῶ Θωμᾶς ὁ Ἰσραηλίτης, ωᾶσι τοῖς ἐξ ἐθνῶν ἀδελφοῖς γνωρίσαι τὰ ωαιδικὰ
καὶ μεγαλεῖα τᾶ Χριςῦ, ὅσα
ἐποίησεν ὁ Κύριος ἡμῶν καὶ
Θεὸς Ἰπσῶς Χριςὸς γεννηθεὶς
ἐν τῆ χώρα ἡμῶν, ἐν τῆ Βηθλεὲμ, ἔξιςάμενος ὧν ἡ ἀρχή
ἐςιν αὐτη.

CAP. II.

Τὸ γὰρ ωαιδίου Ἰησῶς ωενταετὴς γενόμενος: βροχῆς δὲ γενομένης, καὶ ωαυσάσης της βροχῆς, ὁ Ἰησῶς ἔπαιζεν ἐπὶ διοδεύσει τινὸς ρύακος, καὶ τὰ ωαραρρέοντα υδατα συνηγάγετο εἰς λάκκες, μεθ' ἔτέρων ωαίδων τῶν Ἑξραίων καὶ αὐτὰ τὰ υδατα ωαρακαὶ ἐνάρετα λόγω δὲ μόνω ἐπάταξεν αὐτὰ, καὶ ωάντως ὑπετάσσοντο αὐτῷ ἐπάραντος ὑπετάσσοντο αὐτῷ ἐπάραντος

signod

CHAP. I.

I Thomas an Israelite, judged it necessary to make known to our brethren among the Gentiles, the actions and miracles of Christ in his childhood, which our Lord and God Jesus Christ wrought after his birth in Bethlehem in our country, at which I myself was astonished; the beginning of which, was as followeth.

CHAP. II.

When the child Jesus was five years of age, and there had been a shower of rain, which was now over, Jesus was playing with other Hebrewboys by a running stream; and the water running over the banks, stood in little lakes; but the waters instantly became clear and useful again; he having smote them only by his word, they readily obeyed him. Then he took from the bank of the stream

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של בא דקק צבוֹאבשק מטדשׁי שחλου τρυφερου, έπλασεν έξ αὐ-के रहारे प्रमाणि कि प्रमाणि है. मिटका है। अयो नवे कवार्तिक कवाζοντα σύν αὐτῷ. Ἰδῶν δε τις 'Indajos ลี ยัสอเทธยน 'Indus ยน σαββάτω ωλάτων τον ωηλον, απηλθεν ευθέως, και απήγ-. אָאֹנ דְשָׁ שִׁמִדְפִוֹ מִנִידִצׁ 'וֹשְׁסִחְׁסָ, λέγων 'Ιδέ τὸ ωαιδίον σε waitor ini res puanas, nai ήρε σηλόν, και έπλασεν έξ aute spedia 16', xai Beenhei τὸ σάθδατου. Καὶ ἐλθών ὁ Ιωσήφ έπὶ τὸν τόπον καὶ ἰδών, ανέπραξεν αὐτὸν, λέγων Διαλί ταυτα σοιείς έν σαββάτω, δ Ex Exert wotein; O de Inous συγκροτήσας τὰς παλάμας αὐτῶ, ἀνέκραξε τοῖς σραθίοις, καὶ είπεν αὐτοῖς ὑπάγετε, σετάσθητε, καὶ μέμνησθέ με ζώντες καὶ σετασθέντων τών σρεθίων εξηλθον πράζοντα. 'Ιδόντες δε οἱ Ίκδαῖοι, ἐθαμ-Εήθησαν, και απελθόντες διηγήσαντο τοις ωρώτοις αὐτών όπερ ίδον σημείον, δ ωεποίηκεν illnoss, total of the tart and a

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Ο δε υίος "Αννα τε γραμματέως ήν έςως έκει μετα Ίωσήφ, και λαδών κλάδον

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fome foft clay, and formed out of it twelve sparrows; and there were other boys playing with him. But a certain Jew feeing the things which he was doing (viz. his forming clay into the figures of sparrows) on the sabbath day, went presently away, and told his father Joseph, and faid, Behold, thy boy is playing by the river side, and has taken clay, and formed it into twelve sparrows, and profaneth the fabbath. Then Joseph came to the place where he was, and when he faw him, called to him, and faid, Why doeft thou that which it is not lawful to do on the sabbath day? Then Jesus clapping together the palms of his hands, called to the sparrows, and said to them, Go, fly away; and while ye live remember me. So the sparrows fled away, making a noise. The Jews feeing this, were aftonished, and went away, and told their chief persons what a strange miracle they had feen wrought by Jesus.

Chap. III.

Besides this, the son of Anna the scribe was standing there with Joseph, and took a

bough

Ιτέας, έξέχει τα υδατα, α συνήγαγεν & 'Ιησές. 'Ιδών δε το παιδίον Ίησες το γενόμενον มัส ลบัรธิ, ที่ขุดขดินรทุธธ, หล่า อีπεν αυτώ ανόητε, τι ηδίκησάν σε οἱ λάκκοι, καὶ ἐξέχεας τὰ ὖδατα; ἰδὰ νῦν καὶ σῦ ὡς ฮิย์ชอออง ฉัสอฐกอลงวิทีร, หล่ง ห้ μη ἐνέγκης φύλλα, ἔτε κλάδης, έτε καρπόν και ευθέως igneavon Shos. 'O de Inous ανεχώρησε, και απηλθεν είς TOU OTHOU AUTH. Of SE YOVETS τε ξηρανθέντος εξάςασαν φέρουτες αυτου Βρηνώντες την νεότητα αυτέ. Και ήγοντο weds του Ίωσηφ, καὶ ένεγ-צמאצי מטידסי, סדו דסופדסי בצמק *<u>waidiou έργαζόμενου τοιαύτα</u>*; Eira o Inous wasandnisis σαρα σάνων, ιάτρευσεν αυτον, έάσαντός τι μέλο είναι άργον όλίγον, είς τὸ προσέχειν autes.

CAP. IV.

Πάλιν έν δ Ίπσες ἐπορεύείο δια της κώμης, καὶ ωαιδίον τρέχον διερράγη εἰς τὸν ὧμου κὐτε καὶ ωικρανθεὶς δ Ἰπσες εἶπεν αὐτῷ ἐκ ἀπελεύση τὴν ὁδύν σε. Καὶ ωαραχρῆμα ωεσῶν ἀπέθανεν. Ἰδόντες δὲ τινες τὸ γενόμενον εἶπον

Mastor.

bough of a willow tree, and scattered the waters which Iefus had gathered (into lakes.) But the boy Jesus seeing what he had done, became angry, and faid to him, Thou fool, what barm did the lakes do thee, that thou shouldest scatter the water? Behold, now thou shalt wither as a tree, and shalt not bring forth either leaves, or branches, or fruit. And immediately he became withered all over. Then Jefus went away home. But the parents of the boy who was withered, lamenting the misfortune of his youth, took and carried him to Tofeph, accufing him, and faid, Why doft thou keep a son who is guilty of Juch actions? Then Jesus at the request of all (who were present) did heal him, leaving only fome fmall member to continue withered, that they might take warning.

CHAP. IV.

Another time Jesus went forth into the street, and a boy running by, rushed upon his shoulder; at which Jesus being angry, said to him, Thou shalt go no farther; and he instantly sell down dead: which when some persons saw, they said, Where was this

πόθεν τέτο το σαιδίον έγεννήθη, ότι σῶν ρῆμα αὐτε ἔργον ἐςἰν ἔτοιμον; Καὶ σροσελθόντες οἱ γονεῖς τε τεθνεῶτος τῷ Ἰωσὴφ, κατεμέμφοντο
λέγοντες σὰ τέτο τὸ σαιδίον
ἔχων, ἐ δύνασαι μεθ' ἡμῶν
ἔχων, ἐ δύνασαι μεθ' ἡμῶν
εἰλογεῖν, καὶ μὴ καταρᾶσθαι,
εὐλογεῖν, καὶ μὴ καταρᾶσθαι,
αὰ γὰρ σαιδία ἡμῶν βαναβοῖ.

CAP. V.

Προσκαλεσάμενος δε ό Ίωσηφ το wardion κατ' idian, ένεθέτει αυτό λέγων ίνα τί τοιαύτα κατεργάζη, και ωά-סאַפּסוי פֿדשה, אמו עוספּסוי היmas, xal diwnson; Eine de o Inous iyu olda orı ra pnματά σε ταθτα έκ είσιν σα. alla dia os orgnow incipos δε οι είρηκότες σοι ταύτα οισεσι την κόλασιν την αιώνιον. Kai sudéms of synaxibres auτον ετυφλώθησαν. Καί οί idovres epobnynoav wartes σφόδρα, καὶ ηπόρεν, καὶ έλεγον τερί αὐτε, ότι ταν ρημα & heyer site mador site wanov, teyou yiveras nai iSad+ paçor. Bilovres de ore vire incinous d'Inous, executive d

this boy born, that every thing which he fays presently cometh to pass? Then the parents of the dead boy going to Joseph, complained, saying, You are not sit to live with us, in our city, having such a boy as that: either teach him that he bless, and not curse, or else depart hence with him, for he kills our children.

CHAP. V.

world the Champanan, who are the

the second of the second

Then Joseph calling the boy [Jelus] by himself, instructed him, saying, Why doest thou such things to injure the people so, that they bate us and persecute us? But Jesus replied, I know that what thou sayest is not of thyself, but for thy fake I will fay nothing; but they who have faid thefe things to thee, Shall Suffer everlasting punishment. And immediately they who had accufed him, became blind, and all they who faw it were exceedingly afraid and confounded, and faid concerning him, Whatfoever be faith, whether good or bad, immediately cometh to pass and they were amazed. And when they faw this action of Christ,

Joseph

Ίωσηφ ἐπελάβετο αὐτε τὸ ών πίου, καὶ ἔτιλευ αὐτό τὸ δὲ πευ αὐτῷ ἀρκετόυ σοι ἐςὶ, Κηθεῖν καὶ μὴ εὐρίσκαν αὐτες, καὶ μάλιςα ἐ σοφῶς ἔπραξας. Οὐκ οἴδας ὅτι σός εἰμι; μή με λύπα.

CAP. VI.

Καθηγητής δε τις ονόματι Ζακχαΐος έςως έν μέρει τινί ήκεσε τε Ίνσε ταυτα λαλέν-TOS TO WATE! " aUTE, xal i-Βαύμασε σφίδρα, ότι σαιδίον ον τοιαύτα φθέγεται. Καὶ μετ όλίγας ημέρας, προσήγγισε τω Ίωσηφ, και είπεν αὐτῷ, ὅτι ωαιδίον φρόνιμον ἔχας, मत्यो भन्ना इसमः शृह्यहै० क्रुम क्रवर्षδος μοι αὐτὸ, ὅπως μάθη γράμματα. Καθίσαντος δε αύτε τε διδάξαι γράμματα τῷ Ίησε, ἡρξατο τὸ ωρῶτον soixeion to "Alep" o de Inage λέγει το δεύτερον τοιχείον Mris, Tripes xal sines auτῷ σάντα τὰ τοιχεῖα έως τέλμς και αναπτύξας βιδλίον, τες ωροφήτας εδίδασκε. του καθηγητήν. Auτos de

Joseph arose, and plucked him by the ear, at which the boy was angry, and said to him, Be easy; for if they seek for us, they shall not find us: thou bast done very imprudently. Dost thou not know that I am thine? Trouble me no more.

CHAP. VI.

A certain schoolmaster, named Zacchæus, standing in a certain place, heard Jesus speaking these things to his father; and he was much furprised, that being a child he should speak such things; and after a few days he came to Joseph, and said, Thou hast a wife and fenfible child, fend him to me, that he may learn to read. When he fat down to teach the letters to Jesus, he began with the first letter Aleph; but Jesus pronounced the fecond letter Mpeth (Beth), Cgbimel (Gimel), and faid over all the letters to him to the end. Then opening a book, he taught his master the prophets: but he

Vol. II.

telerius, which makes the fense very

Miles program on Madagoolism states

Was

So I choose to read it, instead of the waters with, as it is in Co-

αίσχυνθείς ήπόρησεν, ότι ελ χώρησεν οἴκαδε, θαυμάζων γράμματα, καὶ ἐγερθεὶς ἀνεδίδε, σόθεν αὐτὸς Θαυμάζων τὸ παράδοδον.

CAP. VII.

Πορευομένε δε τε Ίνος, εἰδέ τι ἐρίαςπριον, καί τινα νεανίσκον βάπτοντα εἰς λέβητας ἰμάτια, καὶ τζόχας τινὰς διαφόρες φαιὰς, τὸ καΘέκαςον ἐκτελῶν, κατὰ τὴν τε ἐνὸς ἐκάςε βέλησιν. ΕἰσελΘῶν ἔν τὸ wαιδίον Ἰησες ἔτως wοιἔντα τὸν νεανίαν, λαβῶν καὶ ἀυτὸς ἐκ τῶν ωροσκειμένων ὑφασμάτων ****

was ashamed, and was at a loss to conceive how he came to know the letters. And he arose and went home, wonderfully surprised at so strange a thing.

CHAP. VII.

As Jesus was passing by a certain shop, he saw a young man dipping (or dying) some cloths and stockings in a furnace, of a sad colour, doing them according to every perfon's particular order; the boy Jesus going to the young man who was doing this, tookalso some of the cloths ****

CHAP. XXIV.

The two preceding Gospels seem to have been originally the same.

The antient Gospel of Thomas different from those of the Infancy of Christ. The Gospels of Christ's Infancy received by the Gnosticks in the second century: known to Mahomet and the Compilers of the Alcoran. Mahometan Traditions concerning Christ's Infancy.

I. THE two preceding Gospels (viz. that published by Cotelerius, and that published by Mr. Sike) feem to have been originally the same, or to have been formed out of the same original. It is evident they are now very different, each con-

^{*} So undoubtedly we should read, instead of Caurar, as it is in Cotelerius.

taining many relations which are not in the other; but it is nevertheless very probable they both are the product of some one antient Gospel, which went through very many alterations, interpolations, &c. To support this, I observe,

That there are several relations in both, which cannot with any reason be doubted to have been the same. For instance, the flory of Christ's forming the twelve sparrows on the Sabbathday out of mud, a certain few's being offended, Christ's clapping his hands, and the sparrows flying away, in Cotelerius's Gofpel, Ch. II. is related with very little alteration in Mr. Sike's, Ch. XLVI. compared with XXXVI. So is that story, Cotel. Ch. IV. with Sike's XLVII. The story of Christ's learning his alphabet of a schoolmaster named Zacchæus, in Cotelerius's Gospel, Ch. VI. is related with little difference in Mr. Sike's, XLVIII, XLIX. So also the account of Christ's going into the dyer's shop, of which we have a part in Cotelerius's Gospel, Ch. VII. is related at large in Mr. Sike's, Ch. XXXVII. From hence it is evident, near half that Gospel which Cotelerius published, is contained in Mr. Sike's; which, if it be impartially confidered, as also that the former of these is only a fragment or imperfect part of a more large Gospel, and therefore might contain, as very probably it did, many other things which are in Mr. Sike's; it feems to have as much probability as the nature of the thing will allow, that they both were either originally one and the same, or proceeded from one and the same original.

II. The Gospel under the name of Thomas the Aposle, so frequently mentioned by the antients, was a book different from that, intitled, Concerning the Infancy of our Saviour. This observation is necessary to be made here, not only because in that Gospel which is published by Cotelerius, the author pretends to have been Thomas the Apostle, but because without it there is much danger of confusion in treating on this subject. Mr. Fabritius, in his large collections relating to this Gospel, has with much labour amassed together the testimonies of the antients and moderns concerning the Gospel of Thomas, and prefixed them to these two Gospels of the Infancy

of our Saviour; but in fuch a manner, as must needs involve the reader in the utmost perplexity: to avoid this, I have made the present observation, viz. that the antient Gospel of Thomas was very different from the Gospel of the Infancy of our Saviour. This appears, because

1. The antient Christian writers have mentioned these as two different and distinct books. In Pope Gelasius's Decree we read, Evangelium nomine Thoma Apocryphum, The Gospel under the name of Thomas is Apocryphal; and a little after, Liber de Infantia Salvatoris Apocryphus, The book of the Infancy of our Saviour is Apocryphal. In a fmall tract of Timothy, a Prefbyter of Constantinople a, we find, among the other books forged by the Manichees, recited as a diffinct one, To xara' Ownar Evarithior, The Gospel according to Thomas; and a little after, Ta waidina heyopesa të Kupis a oustragar of autoi, Schortes doαησιν αποφηναι την σαρχωσιν αυτέ, και έκ έν άληθεία; The accounts of our Lord's infancy, which the Manichees forged, with defign to represent Christ not as having been really incarnate, but only in appearance fo. This Timothy is supposed by Dr. Cave b to have lived about the year of Christ DCX.

2. The Gospel of Thomas, mentioned by Cyril of Ferusalem. and several of the antients after him, was composed by Thomas, one of the three disciples of Manes, the father of the Manichees c (i. e. in the latter end of the third century, about the time of Aurelius Probus, or Dioclefian); but the books of our Saviour's Infancy were extant in the time of Irenaus, and the forgery of the Gnofticks in the beginning of the second century. This is clear from the noted chapter in Irenæus, adv. Hæres. (viz. c. xvii. l. 1.) which, as far as it relates to my purpose, I shall presently produce at length.

I must indeed confess, that there was a Gospel under the name of Thomas, extant before this composed by the disciple of Manes, as appears by that place of Origen, which I have had occasion so often to cite in the second part of the former

^{139.} Hift. Liter. Vol. I. p. 447.

[·] See the former Volume, Part

^{*} Fabrit. Cod. Apocr. t. 1. H. Ch. XL. No. LXV. and particularly the testimony of Cyril there.

volume (viz. Homil. in Luc. i.). But there is not the leaft ground to conclude, either from Origen or any one of the Christian writers, that the Gospel under the name of that Apostle had any reference, or treated at all about the affairs and actions of our Saviour's infancy.

From all this I infer, that I have not here any occasion to concern myself with the Gospel of Thomas; but concluding it to be a lost book, must judge it sufficient to refer the reader to its proper place among such books (viz. Vol. I. Part II. Ch. XL. Num. LXV.) My business now is with the treatises of our Saviour's Infancy; and relating to those, I observe, farther,

III. Some of those called Christians in the beginning of the second century, published and received some book, or books, in which were contained the memorable actions of our Saviour in his infancy, or the history of Christ before he entered upon his publick ministry. The Christians I mean were the Marcofians, a branch of the noted sect called Gnosticks; and as to the fact, we are assured by Irenæus, who saith,

Πρός δὲ τέτοις ἀμύθητον ωληθω ἀποκρύφων καὶ νόθων
γραφῶν, ὡς αὐτοὶ ἔπλασαν,
ωαρεισφέρεσιν εἰς κατάπληζιν
τῶν ἀνοήτων, καὶ τὰ τῆς ἀληθείας μὴ ἐπιςαμένων γράμματα. Προσωαραλαμδάνεσι δὲ εἰς
τετο κάκεῖνο τὸ ραδιέργημα,
ως τε Κυρίε (ωαιδὸς ὅντω
καὶ γράμματα μανθάνοντω) καὶ τε διδασκάλε φήσαντω, καθώς ἐθω ἐςιὸς

Besides, they produce an infinite multitude of Apocryphal and spurious Scriptures which they have forged, with which they make the unthinking, and those who know not the true Scriptures, astonished. They have also added this false story, That our Lord (when he was a child, and learning his alphabet) of his schoolmaster, when he said to him as is usual,

which is preferred in Epiphanius, Hæref. 34. §. 18. but supplied by the editor out of the Old Latin Translation.

Adv. Hæref. lib. 1. c. 17.
The Greek in that parenthelis
I took out of the margin, it not
being in the Greek of Irenzeus,

είπε Αλφα, αποκρίνασθαι τὸ Αλφα ψάλιν τε τὸ Βῆτα τὰ διδασκάλε κελεύσαντο είπείν, αποκρίνασθαι τὸν Κύριον Σύ μοι πρότερον είπε τί έςι τὸ "Αλφα, καὶ τότε σοὶ έρω τί έςι τὸ Βῆτα. τέτο έξηγενται, ώς αὐτέ μόνε τὸ άγνωςον ἐπιςαμένε, δ ἐφαμέρωσεν εν τω Αλφα.

fay A, answered A; again, when the master bid him say B, the Lord faid to him, Do you first tell me what A is, and then I will tell you what B is. And this they so expound, as if he alone understood the mystery which he revealed in the letter A.

I know not that any of the antient Christians besides the Gnosticks did receive these books as genuine, or indeed that any one besides Irenæus has made mention of them within the first four centuries after Christ.

IV. The Gospel of the Infancy of our Saviour was known to Mahomet, or those who affifted him in compiling the Alcoran. I add those who affisted him; because it is certain that Mahomet himself could neither write nor read, as he confesses twice in the same chapter of the Alcoran (viz. Ch. VII. intitled, Of Prisons, p. 165.); and I have in the former Volume (Append. p. 462, &c.) shewn who his affiftants were. Thefe, I fay, knew the Gofpel of the Infancy of our Saviour. I have already proved in the Appendix now cited, that many, or most of those things which are in the Alcoran, relating to Christ and Christianity (which I have also there produced) were taken out of some Apocryphal or spurious writings, and particularly inflanced in some taken out of the Gospel of the Infancy. Since the writing of that volume, I find the learned Hinkelmannus has afferted in his Preface to his Arabick edition of the Alcoran, that Mahomet and his affiftants made use of this Gospel in many places of the Alcoran. In hunc infelici suo et aliorum fato cum adjutoribus suis incidit Impostor Mahomedes, et pasfim, precipue capite tertio, multa ex eodem in Corenum fuum transcripsit magno suo opprobrio, et novæ religionis detrimento; i. e. The impostor Mahomet, by his unlucky fate, and his disciples, met with this book (of the Infancy of Chrift), and has in many places, especially in the third chapter, transcribed many things out of it into his Alcoran, to his own shame and the injury of his new religion. If my fearches into the Alcoran do not deceive me, this learned editor is mistaken, and, instead of many places, there are but two only to be found there, in which the compilers have transcribed out of this Gospel. I question not but he confounded the Gospel of the Birth of Mary, or, which is the same thing, the Protevangelion of James, with the Gospel of the Infancy: for whereas he cites the third chapter of the Alcoran, and faith much of it was transcribed out of the Gospel of the Infancy, he is mistaken, the contents of that chapter being manifestly taken more out of the Gofpel of the Birth of Mary, Ch. II. or the Protevangelion of James, Ch. IV. Notwithstanding this, as I have above observed a, there are two things in the Alcoran manifestly taken out of the Gofpel of the Infancy, as that Ch. III. and Ch. V. intitled, Of the Table (in my collection out of the Alcoran, Num. II. and Num. VII. Vol. I. p. 451, and 455.) Concerning Christ's speaking in his cradle, which is in so many words in the Gospel of the Infancy, published by Mr. Sike, Ch. I. and the story of Christ's making a bird out of mud or flime, in the last-cited places of the Alcoran, which is in both the Gospels above produced, viz. that of Cotelerius, Ch. II. and that of Mr. Sike, Ch. XXXVI. and XLVI.

It will not be improper to add here, that though the generality of the Mahometans know little or nothing concerning Christ besides what is contained in the Alcoran, yet there have been among some of them fome traditions relating to Christ's infancy which are not there; some of which, as they are collected by Mr. Fabritius in several places, I shall here lay together, particularly,

1. That which Mr. Sike c relates out of La Broffe's Perfic Lexicon; It is affirmed, says he, in an Apocryphal book of the Persians, that our Saviour practised the dyer's trade, and

See Vol. I. p. 464. It is also Constit. Apostolic. 1. 6. c. 17.

observed by Cotelerius, Annot. in

b In Notis ad Evang. Infant.p. 55.

that at once dying in the same liquor, he made several pieces of eloth of the different colours which he had a mind; on which account the dyers in Persia honour him as their patron, and call a dye-house the Shop of Christ. Let the reader remember here, that we have a story of our Saviour's dying cloth in both the preceding Gospels of his Infancy, viz. in that of Cotelerius, Chap. VII. and that of Mr. Sike, Chap. XXXVII. and that in this place Christ is said to have dyed several cloths of different colours in the same surnace and liquor.

2. Sir John Chardin, in his Travels to Persia a, tells us, that the legends of the Persians contain not only that which is found concerning Christ in the Gospels, but also the fables which are in the legends of the Oriental Christians, and particularly in an Armenian legend, intitled, The Gospel of the Infancy, which is nothing but a heap of fabulous miracles; among others, that Fesus Christ seeing Joseph under very great concern that he had fawed a board of cedar too fort, faid to him, Why art thou for much conterned? Give me the board to hold at one end, and do thou pull the other; and fo he made it longer .- That having been fent to school to learn his A, B, G; when the master would have made him fay A, he stopped him, and faid to the master, Tell me first why the first letter of the alphabet is made thus : upon which the master calling him a little prattler, be answered, I will not fay A, till you have told me why the first letter is thus made. The mafter being then angry, Jefus faid to him, I will tell you it myfelf: the first letter of the alphabet is formed of three perpendicular lines upon one line going across them (the Armenian A is made fo, almost like an in turned upside down, viz. thus, III) to shew us, that the beginning of all things is one Being in three Persons.

Here I would also observe to the reader, that, if I mistake not, the foundation of both these stories is in the preceding Gospels. The first, concerning the piece of wood, which Joseph bad sawed too short, being made longer by Joseph's pulling at one end, and Chriss's pulling at the other, seems to me manifestly taken from the Gospel published by Mr. Sike, Ch. XXXVIII,

Apud Fabrit. Cod. Apocr. N. T. tom. 3. p. 418, 419.

XXXIX, where we read, that when Joseph went abroad to work as a carpenter, and wanted any piece of wood to be made longer or shorter, Jesus, whom he took along with him, would stretch out his hand, and it became according to his wish; and particularly, when he had made the King's throne too short, and was in great distress, Jesus bad him take one side, and himself took the other, and by pulling it thus, they brought it to its proper length.

The other story, viz. that concerning Christ's learning his alphabet, and refusing to say on till his master had told him the meaning of the letter, is plainly founded upon, and almost the same with that in both the preceding Gospels, viz. in that of Mr. Sike, Ch. XLVIII, XLIX. and that of Cotelerius,

Ch. VI.

3. Like to the last is that other Mahometan tradition concerning Christ in his infancy, which Mr. Hilscher has related, viz. that when Christ's schoolmaster had, according to the ordinary custom said before him, In the name of the most Merciful, Jesus asked him, What was the meaning of the three letters B, S, M, in the word Besmi ? And when the master did not know, he told him, B signified Bahah Allah (viz. the Majesty of God), S signified Sannah Allah (viz. the Highness of God), M signified Molcoho (viz. the Kingdom of God). This Mr. Hilscher cites from Meracci, a samous commentator on the Alcoran; and there is no question but it is of the same original with the preceding.

From all this it is evident the Mahometans were acquainted with the Gospel of Christ's Infancy; and very probably the more so, because Mahomet had referred to it, or cited out of it in his Alcoran. The notion commonly prevailing among them is, that the true Gospel is not among the Christians now,

Schediasim. de Studiis Christi ατιρ γραφης, inter Miscellan. Lips. T. V. p. 23, &c. apud Fabrit. Cod. Apoc. N. T. tom. 3. p. 424, and p. 427.

Befmi, fignifies In the Name; and the first words of the chapters in the Alcoran begin, In the name of God most gracious and merciful.

but was taken up by Christ to heaven with him 2; and duquel il n'est resté que ce qui en est cité dans l'Alcoran, viz. of which (fays Mr. Herbelot) they suppose nothing left but what is cited in the Alcoran : and accordingly in an Arabick Treatife, intitled Kaschf al Dhonoun, Mr. Herbelot tells us , that the "Muffulmans disent que l'Evangile qui commence par Bif-" milah, &c. c'est-à-dire, Au nom du Pere, et du Fils, et du " Saint Esprit, n'est pas celui que Dieu a envoyé à Jesu " Christ; car celui-ci, disent-ils, commence par Bismilah, &c. Au nom de Dieu clément et miséricordieux, et ne contient " que des Enseignemens; au lieu que le premier n'est qu'une " Histoire de sa Vie, écrite par quatre de ses Disciples: i. e. " That the Muffulmans fay, that the Gofpel which begins with " the word Bismilah, &c. viz. In the name of the Father, and " the Son, and the Holy Ghost, is not that Gospel which God " fent by Jefus Christ ; for that, fay they, begins Bismilah, &c. " viz. In the name of God most gracious and merciful, and contains nothing but the Doctrines of Christ; instead of " which, the former is nothing but a History of his Life, written " by four of bis Disciples." Mr. Fabritius, in a note on this place of Mr. Herbelot, fays, d Intelligitur Evangelium Infantie, quod ex Arabico vertit Henricus Sike, viz. That the Arabick author meant the Gospel of the Infancy, translated by Mr. Sike, when he speaks of a Gospel which begins thus, In the name of the Father, the Son, and the Holy Ghoft. But in this he is most manifestly mistaken; because, according to the author, this Gospel contained an account of the Life of Christ, written by four of his Disciples, which is not in the Gospel of the Infancy, although it begins with those words; which it was very usual for authors or transcribers to prefix or subjoin to their books.

eritar all ollholy is more of the Mellorano buch such took them

See the passage out of Chardin's Travels, above, Vol. I. Append. verf. fin.

Bibliotheque Orientale, p. 315.

Cod. Apoc. N. T. tom. 3. p. 372.

CHAP. XXV.

The Gospels of Christ's Infancy are spurious and Apocryphal: not received by the antient Christians: the Design of them false. Christ wrought no Miracles in his Infancy: this proved from the Silence of the Scriptures and Fathers: from the express Declaration of Scripture, viz. John ii. 11. That text critically discussed. Intimations in Scripture, that our Saviour wrought no Miracles in his Infancy: positive Assertions of the Fathers (viz. Epiphanius, Nonnus, Chrysostom, and Theophylast) to the same Purpose.

V. THE Gospels of our Saviour's Infancy are Apocryphal:

ARG. I. They were not acknowledged as authentick by any of the antient Christians, who are to be our judges in these matters. Prop. III.

They are not mentioned in any of the antient catalogues of facred books, and therefore are to be esteemed Apocryphal by Prop. IV. Not cited in any of the antient Christian writings, and so Apocryphal by Prop. V. Not read in their Churches, and so Apocryphal by Prop. VI.

ARG. II. These Gospels are Apocryphal, because the whole contexture of them is false, or contrary to certainly known truth. Prop. VIII.

The contexture and defign of these Gospels is to relate a large series of miracles and wonderful actions, wrought by our Saviour during his infancy, or before he entered upon his publick ministry; but it is certain by the most incontestable evidence, that our Saviour wrought no such miraculous actions, nor indeed any one miracle during the whole of his infant state, or before he was about thirty years old. For the proof of this I shall urge,

1. The universal and perfect silence of the Scriptures of the New

New Testament, as to any such actions wrought by Christ in his infancy.

2. The universal and perfect silence of all the first Christian writers.

3. The politive declaration and intimation of Scripture to the contrary.

4. The politive affertion of several Fathers to the contrary.

1. The universal and perfect silence of the Scriptures of the New Testament, as to any miraculous actions wrought by our Saviour in his infancy, is no inconsiderable proof that none were wrought by him. For had there been any fuch multitudes of miracles wrought by our Saviour, as these Gospels pretend, it is not possible to suppose his own disciples and companions should have been so entirely unacquainted with them, as not to have known any one of them. It cannot be with any reason imagined, but that they who had the greatest intimacy with him, and his mother too, would have fometime heard somewhat concerning the many strange and surprising miracles, which these Gospels ascribe to him in his infant flate; especially considering that they were so particularly informed as to the circumstances of his wondrous conception and birth. Now had they known them, the fame reasons which influenced them to publish his other miracles, would have influenced them also to publish these; which as they have not done, nor faid any thing of this fort, except his difputing with the doctors, Luke ii. 47. I think it reasonable to conclude that our Saviour wrought none.

2. The same may be fairly concluded from the universal and persest silence of all the first Christian writers in this matter. Had our Lord wrought such numbers of mighty works in his infancy, it is preposterous to imagine, that in a century or two they should be quite buried and forgot. Can it be thought none of them would have been remembered, and transmitted down through an age or two? none of them be found out by the zealous Christians of those times, who were so studious

to know whatfoever related to Jesus Christ? And if they were then known, it is no less preposterous to imagine, that no footsteps, no intimation of them should be found in any of the Christian writings. But it is certain, that if we search all the first records and monuments of Christianity, we shall not find any one instance, except that forgery expressly charged upon the Gnosticks (about his learning the alphabet) by Irenæus adv. Hæres. l. 1. c. 17.

Though they continually urge our Saviour's miracles, done in his publick ministry, to support their new religion against the objections of the Heathens, yet they never make any appeal to any done in his infancy; which I think would at least have been as serviceable, if not more serviceable to their purpose, than the former. Yea, and though it was particularly objected against Christ by Celsus a, and others, that be was a magician, and learned his magical arts of the Egyptians, among whom he was brought up, yet even on this occasion we find no mention of the miracles which he wrought in Egypt; whereas nothing would have been a more demonstrative anfwer to them, than to have instanced in those miracles which he wrought there; and to have shewn, that as they could not possibly have been performed by any art of magick, so they were performed in his infancy when he was incapable to learn any thing, and when it was impossible he should have learnt those arts b.

3. It is yet more evident, that Christ wrought no miracles in his infancy, from the express declaration and intimations of Scripture to the contrary.

(1.) The express declaration I refer to, is that in St. John's Gospel, ch. ii. v. 11. where we read, This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his Disciples believed on him. Before I come di-

• Vid. Orig. cont. Celf. l. r. p. 30. et l. 8. p. 384. et Spencer. Annot. in lib. r. p. 7. as a magician, out of Euseius, Arnobius, and Austin, see Lactant. l. 5. c. 3. August. de Consens. Evang. l. 1. c. 8, 9, 10, 14. and Elmenhorit's Notes on the place of Arnobius there cited.

Annot. in lib. 1. p. 7.

See the former Volume, Part
II. Ch. XIV. p. 191, 192. And
befides the places there cited, in
which the Heathens charge Christ

rectly to the proof which I intend from this text, I must premife, that though it may feem contrary to the methods of strict reasoning, to call and make use of St. John's Gospel as Scripture, before I have (which is to be done in the next part) proved it to be Canonical; yet, confidering all collateral circumstances, it can be no way unfair to suppose him a true historian, and not mistaken in a plain matter of fact, which is all I defire or suppose here; and, this premised, I say, this text absolutely overthrows the Gospels of the Infancy, and proves, that our Saviour wrought no miracles before the time of his entrance upon his publick ministry, viz. when he was about thirty years old; for St. John's words are not capable of any other construction, than that the miracle which Christ then wrought at Cana in Galilee, viz. his turning water into wine, was the first miracle which he wrought, Tabran errolnor the approx Too onuclas, i. e. as it is well translated by the old Syriack interpreter, was , and it was the first sign which Jesus wrought. And indeed, as Grotius on the text well observes, Ante auspicationem muneris signa supervacua fuissent, miracles had been superfluous, or to no purpole, before he entered upon his publick ministry.

I confess, there is another gloss upon the text; and I find some would have it, that the words only mean, that this was the first miracle which Christ wrought in that place, viz. in Cana; but that he had wrought other miracles before elsewhere. This opinion is mentioned by Beza a, Chemnitius b, Dr. Collins c, and others; but this is contrary to the plain contexture of the words; and if they meant thus, why does the Evangelist add, he thereby manifested his glory, as though he now first began by miracles to appear glorious? Besides, it is incredible that the Apostle should call this his first miracle in Cana; because neither he, nor any of the other Evangelists tell us of any other miracles which he did there.

I find also another objection, which is taken from ver. 3.

where

Annot. in loc. e English Annotations on the Harmon, Evangel. tom. 1.1.2. place. cap. 26. p. 97.

where, when the Virgin perceived wine wanting, she fays, They have no wine, and ver. 5. where she says to the servant, Whatfoever he faith unto you, do it; from whence they conclude, she expected a miracle, and was confident that Christ would work one to supply the want; and that she was thus perfuaded, because she had seen him work miracles before, and, as they imagine, that she had seen him on some occasion in an extraordinary manner supply the necessities and indigences of the family, when he lived private with Joseph. This opinion I find mentioned by Chemnitius a, Dr. Lightfoot b, Dr. Whitby c, but espoused by Le Clerc d.

"Elle lui demandoit qu'il suppléât par un miracle ce qui manquoit à ces gens là, comme Eliè avoit autrefois aug-" menté l'huile de la veuve de Sarepta. Pour faire cette de-" mande à Jesus Christ, il falloit que la Sainte Vierge eût été " temoin de quelque miracle fait en particulier par son Fils; " car on voit par le v. 11. qu'il n'en avoit encore point fait " en public: viz. She requested of Christ that he would supply what was wanting by a miracle, as Elijah had heretofore inse creased the widow of Sarepta's oil. In making this request to " Jefus Christ, it must be implied, that the holy Virgin had be-" fore feen some miracle wrought by her son in private; for it appears by v. 11. that he had not yet wrought any in pub-" lick." To the same purpose Dr. Collins on ver. 3. Though Christ bad done no publick miracle, yet what the Virgin might bave seen of him in thirty years, while he lived at home with ber, we cannot tell.

To which I answer, that if our Saviour wrought no publick miracle, it makes not against what I contend for, nor at all for the credit of the Gospel of the Infancy, the miracles which are related there being sufficiently publick. But the truth is, there is no foundation for the opinion, because she might well ask this question upon her certain knowledge that he was the Son of God, and the Messiah, though she had never seen him

Lib. cit. p. 100.

c Annot. on John ii. 11.

b Second part of the Harmony of the Evangelists on John ii. 3. p. his Notes on John ii. 3. and 11. d See his French Testament, and

do any miracle; but besides, she had lately had sufficient intimation that he now would work miracles, and manifest his glory by John's testimony, and the Spirit's descending upon him, and from what he had said but the day before, John i. 51. From henceforth ye shall see the heavens opened, and the Angels of God ascending and descending upon the son of man. "In this he plainly told his Disciples (says Doctor Lightsoot) there present (and there is very good ground to suppose her there in the company too), that they should see [and agent] from that time some divine and heavenly manifestation of him— and that he would now begin to shew himself, in his actings and working of wonders, agreeable and suitable to one that had heaven and angels at his will and attendance. "Upon this it is that she builds her request, &c."

Upon the whole then I think it is very evident, that our Saviour wrought no miracle before this in Cana, of turning the water into wine, in the beginning of his publick ministry; and confequently, that all those stories in the Gospels of Christ's Infancy are false and spurious, and therefore the Gospels themselves Apocryphal by Prop. VIII.

I shall only observe farther here, that in searching among the criticks on the preceding text, I have observed two of them, who not only explain it as I have done, but apply it to the same purpose, viz. Estius and Chemnitius, who hence conclude the spuriousness of the accounts of our Saviour's In-

fancy; whose judgments I cannot here omit.

The first (viz. Estius, on John ii. 3.) speaks to this purpose: "It is a question (says he) whether Mary ever saw her "fon work a miracle before this time, when he turned water into wine. One would be apt to think she had, because "she so considently requests him to work a miracle, as though it were somewhat usual to her. But on the contrary, the Evangelist declares Christ to have wrought his first miracle new; for the book of the Insancy of our Saviour, in which are related certain miracles wrought by Christ, has been rejected by the Church as Apocryphal. So that we are to con-

Loc. jam cit.

" proceeded from her great faith in her fon, as the Son of

"God, according as the Angel had told her 2."

Again on these words, ver. 11. This beginning of miracles did Jesus, he notes, Mendax igitur est liber de Infantia Salvatoris, viz. That the book of our Saviour's Infancy appears from

hence to be lying and falle.

The learned Chemnitius b expresses himself more largely to the following purpose: " Some suppose our Saviour wrought miracles before this in Cana; but Chryfostom " has very justly disproved this opinion, and refuted the " groundless stories of our Saviour's Infancy; for the Evange-" lift fays, that by this miracle Christ began to manifest his " glory, so that his Disciples believed on him: but the miracles " of our Saviour's Infancy, if he had wrought any, would " have been more wonderful and famous, as being wrought w by a boy, than those which he wrought afterwards; so that " his glory would have been before manifested to Israel; al-" though the Baptist says, be was fent to manifest it, John i. " 31."

The antient editor of Jerome's works uses the same argument against the book of Christ's Infancy, viz. that Christ wrought no miracle before this in Cana; and thinks the argument fo good, as for that reason to omit inserting it among Jerome's works; though he fays he found it in a MS. among Jerome's works, as translated by him. See Par. II. Tract. VI. Epist. 82. Fol. 140. after the Epistle of Jerome to Chro-

matius and Heliodorus.

(2.) As it is evident from the express declaration of Scripture, that Christ wrought no miracle in his infancy; so there are several intimations in the sacred writings, from whence the fame may be fairly deduced; for instance,

1.) Mark iii. 21. we read, that when our Lord's friends, oi was aire, i. e. bis kinsmen, or as the Syriack interpreter

VOL. II.

In difficilior. loc. Script. in Harmon. Evang tom. 1. l. 2. Evang. Joann. c. ii.

c. 26. p. 97.

justly paraphrases it, which he had wrought, and the reports concerning him) they went out to lay hold on him; for they said, we is desire, he is beside himself; and on him; for they said, it is gone out of himself, or out of his senses, as the Syriack interpreter translates it very agreeably to the original

and common meaning of the Greek word.

Now hence I argue, that our Saviour had wrought no miracles in his infancy, or before this time of entering upon his public ministry; for if he had, his own relations and family would not, could not have been so surprised, as to go about to take him up as a mad-man, or one out of his fenses. If miracles had been as commonly wrought by Christ during his minority as these Gospels of the Infancy pretend, they would not have thought it at all strange, or looked upon him as a possessed person. I know, indeed, there are some learned men, who, unwilling that our Lord should go under such a charge, or his relations be guilty of fuch a crime in charging him, have given the word ifin another turn, and would perfuade us that it fignifies Christ's fainting, or falling into a swoon, through the heat, weariness of his spirits, the press of the multitude, his want of food, &c. The first author of this interpretation was the learned Casaubon, in one of his Exercitations upon Baronius's Annals a, who was led to it by a persuafion that the Arabick translator took it in this sense. He is followed in his interpretation by Grotius, Le Clerc, and Dr. Whitby, in their Annotations on the place. But however pious the interpretation may be in its defign, it cannot be just; and though it be charitable towards our Lord's relations to clear them of fuch a charge; yet I cannot but fay with Lud. de Dieu b, that I know no reason why we should be so charitable towards them, when it is certain they were not so to our Saviour, but envied him, and did not believe on him (fee John vii. 3, 4, 5.), nor credit the truth of his doctrine and miracles.

Exercit. ziv. Ann. xxxii. N. 29.

Comment in loc.

Besides, De Dieu has proved, that Casaubon mistook the Arabick translation, which really means the same which I have above said, viz. that they imagined him mad, and out of his senses.

2.) The design and end of John the Baptist's mission seem clearly to intimate, that Christ had wrought no miracles before his entrance upon his public ministry. John was sent to be Christ's forerunner, to give some dark intimations of Christ's coming, and the design of it, and at length to manifest him (as himself phrases it, John i. 31.) to Israel. But now, if our Lord had wrought so many miracles in his infancy as these Gospels pretend, there would have been little occasion for John to have revealed him, seeing he and his glory must have been sufficiently manifest before.

3.) Had Christ wrought miracles in his infancy, so many and so great as these Gospels pretend, how could John have been so ignorant of him, and so unacquainted with him, as he says he was till the time of his baptism (see John i. 31, &c.), especially seeing that the Gospel of the Infancy relates many miracles done by Christ, and such as were publickly known

in and about the places where John was?

4.) It is not agreeable to the Scripture-accounts of Christ to suppose he wrought miracles in his infancy; because the design of miracles being (as it is plain from Scripture) to confirm doctrine, our Lord not having yet preached any new doctrine, miracles would have been superstuous and needless. Ante auspicationem muneris signa supervacua suffent; miracles were to no purpose before he began his ministry.

Thus from the filence of Scripture, and the first Christian writers, from the express testimony and several intimations in Scripture, I have endeavoured to shew that our Lord wrought no miracles during his infancy; and consequently, that the Gospels of his Infancy are spurious and Apocryphal.

4. The same will be farther evident from the express testi-

known passage in Epiphanius , viz. That Christ wrought his first miracle in Cana of Galilee, the third day after he began to preach; for Christ is not said to have been at the marriage before his temptation; nor did he work any miracles, or preach any fermons before that time, except fome things which fome fay he did at play when he was a child. And indeed it was fit some things should be done by him in his childhood, that there might not be any foundation for the affertions of those hereticks, who fay, that Christ (or the divine and extraordinary nature) did not come upon him till be was baptized in Jordan, in the form of a dove b. And a little aftere, He wrought his first miracle in Cana of Galilee, not before his baptism, as I have often said, &c. There is indeed some difficulty in these words of Epiphanius; but unless we will suppose him to contradict himfelf, we must conclude that he looked upon the miracles of Christ's infancy to be fables; and though he says it was neceffary some things should be done in his infancy, it is plain by what follows, that he peculiarly respected our Lord's discourse with the doctors in the Temple at twelve years of age, recorded Luke ii. 46.

Next to Epiphanius I could instance in Nonnus, who lived in or near the same time, whose paraphrase on those words John ii. II. is thus,

1.3000%

Πρωτοφανές

Τύτο ωρώτον σημείον ωεποίηκε τη τείτη ημέρα το κηρύγματος έν Καια της Γαλιλαίας - ότε γαρ σορ το σκεασμε το γάμο φάσκει τον Χρισον ημέναι & γάς όλως τι των θεοση-μείων και τοῦ κηρίγματος απρό τῦ weepaous ο Χρισός είργάσατο, εί μή τι α άδιται wepi αυτε is waid wemainxirat, às ir watyrio, às rivis φάσκυσι. Καὶ ίδει τῷ μὶν ὅντι (कवारी) सवी कवार्ववहास्त्रे वर्णाले रहार, ίνα μη σερφασις γένηται Αίρέσεσι, τωίς λεγώσαις, ότι άπο του Τορθάνυ na Be Xpiros eis auror, omep isir n wapts spa. . Seek six 1967463 *

Hæref. 51. Alogor. §. 20. He means the followers of Cerinthus, whose opinion was, that Jesus was not born of a Virgin, but in the ordinary way begotten by Joseph, and born of Mary as other children, and consequently was a mere man; but at the time of his baptifm, Chrift (i. e. the Holy Ghoft) descended upon him in the form of a dove, by which he wrought his miracles; at length, at his suf-fering, Christ, or that which came from above, left Jefus. See Iren. advers. Hæres. 1. 1. c. 25. and Epiph. Hæref. 28. §. 1. · Hæref. 51. 5. 21.

Πρωτοφανές τόδε θαυμα φιλακρήτω παρά παςώ Ιησες ετέλεσσεν, όπη Καναναΐον ακέω Ενδιον αίπυδμητον ακερσεκόμων Γαλιλαίων.

The substance of which is, that Christ wrought his first mi-

racle at the marriage in Cana of Galilee.

Chrysoftom a is more large on the head; and not only afferts, that Christ had wrought no miracle before that in Cana of Galilee, but censures the Virgin of too great vanity and forwardness, in desiring Christ to work a miracle, when as yet she had never feen him work one; and in another place expressly calls those miracles which are ascribed to Christ's infancy, forgeries and lies b.

Theophylact has, according to his custom, transcribed Chrysoftom on this place, and adds several reasons, by which he endeavours to make it certain that Christ wrought no mi-

racle in his infancy, or before his baptism c.

To conclude then: if there be no intimation in Scripture, no intimation in the primitive writers of Christianity, that Christ wrought any miracles in his infancy; if on the other hand it be positively afferted in Scripture, and the first Christian writers, that he did not; it is incontestable proof, that these Gospels of Christ's Infancy are spurious and Apocryphal by Prop. VIII.

tradito H

² Homil. 20. in Joann. ii. apud Sixt. Senens. Biblioth. Sanct. 1. 6. Annot. 185. p. 504. et Annot. 58. Enarrat. in Joann. ii.

P. 453. Homil. 16. in Joann.

CHAP. XXVI.

Other Arguments to prove the Gospels of Christ's Infancy Apocryphal. They contain many tristing Stories: a Catalogue of them. They contain many false Things: a Catalogue of those.

ARG. III. THE multitude of idle and filly stories, tristing and ludicrous relations, which are contained in these Gospels, are a most clear and demonstrative proof that they are spurious and Apocryphal, by Prop. IX.

To collect the trifling stories here related, would be in a manner to transcribe the whole Gospels again, there being indeed scarce any thing in either of them (except some sew things borrowed from our received Gospels) which does not appear evidently romantick and sabulous; however, for the more clear proof of this matter, I shall produce the following instances.

A Catalogue of trifling and idle Stories in the Gospels of Christ's Infancy.

- 1. CHRIST's speaking in his cradle, and kindly informing his mother that he was her son. In Mr. Sike's Gospel, Ch. I.
- 2. An old woman takes Christ's foreskin, or navel-string, preserves it in the alabaster-box, out of which oil was poured on Christ's head by Mary, (Mark xiv. 3, &c.) Ch, V.
- 3. Mary gives the women one of Christ's swaddling-clothes, which, thrown in the fire, does not burn. Ch. VIII.
- 4. The girth of the faddle breaks, and the great idol in Egypt falls down upon Christ's coming there. Ch. X.
- 5. A fecond miracle wrought by the fwaddling-clothes of Christ, viz. several devils cast out of a boy's mouth in the shape of serpents and crows. Ch. XI.

- 6. Robbers hear a noise like that of a king and army when Christ approached, and sly away. Ch. XIII.
- 7. A girl cured of a leprofy by water which had washed Christ's body. Ch. XVII.
- 8. Another cured of a leprofy by the same water. Ch. XVIII.
- A man made able to know his wife, who was bewitched and could not. Ch. XIX.
- 10. A young man by witchcraft turned into a mule; Christ is put upon the mule's back, and he becomes a man again.

 Ch. XX, XXI.
- 11. An idolatrous city turned into heaps of fand at Christ's approach. Ch. XXIII.
- 12. Christ makes a well to wash his clothes in a sycamoretree; and from Christ's sweat proceeds a balsam. Ch. XXIV.
- 13. The water that washed Christ's body cures a sick boy.
 Ch. XXVII.
- 14. Another boy cured of the same distemper by the same water. Ch. XXVIII.
- 15. A third miracle (viz. a fick boy cured) performed by Christ's swaddling-clothes. (See Num. 3. and 5). The same boy undurt in a hot oven and the bottom of a well. Ch. XXIX.
- 16. Bartholomew cured by lying in Christ's bed. Ch. XXX,
- 17. A third miracle (viz. a woman's leprofy cured) performed by the water that washed Christ's body. Ch. XXXI. See Num. 13, 14.
- 18. A fourth miracle (viz. a girl cured of a leprofy) by the water which washed Christ's body. Ch. XXXII. See Num. 13, 14, 17, above in this catalogue.
- 19. A fourth miracle performed by Christ's swaddlingclothes, viz. fire and hot coals shot out of the swaddlingclothes, and drove out the Devil in the shape of a dragon. Ch. XXXIII, XXXIV. See No. 3, 5, and 15, in this catalogue.
- 20. Judas, who betrayed Christ when a boy, possessed by a Devil, strives to bite Christ, and hurt his right side, and R 4 made

made Christ cry, upon which the Devil went out in the likeness of a mad dog. Ch. XXXV.

21. Christ at play with the boys, makes the figures of animals out of clay, at length gives them life, &c. Ch. XXXVI. See the other Gospel, Ch. II. Angel and Lawrence A. o

22. Christ at play with the boys, goes into a dyer's shop, puts all the pieces of cloth into one furnace, and brings them out of various colours. Ch. XXXVII. See the other Gospel, Ch. VII. s not upon the mule's back,

23. Christ works with Joseph at his carpenter's trade; makes his work to be of just dimensions by speaking. Ch. XXXVIII. Makes a king's throne, which Joseph had made too (hort, long enough, by his pulling at one end and Joseph at the other, Ch. XXXIX.

24. Christ angry with some boys for running from him at play turns them into kids three years old, who were in a furnace; afterwards changes them into boys again. Ch.

Christ is made king, and crowned by the boys. XLI.

26. Chriff leaves his play, to make a ferpent, which had flung a boy, fuck the poilon out again. Ch. XLII.

27. Christ at play with the boys on the top of a house, one of them fell down and died; Christ brings him to life. Ch. to. Barnologeow cated by lying in Christ's bed. CVIXX.

28. Christ sent out by his mother to fetch water, breaks the pot and loses the water, but gathers and brings it in his mantle. Ch. XLV. ALEI . MUNI

29. Christ and other boys at play on the Sabbath-day, makes little fish-pools by the river fide; adorns the fides of them with sparrows formed out of clay; turns these into living birds; is reproved by a Jew for violating the Sabbath, and Arikes him dead. Ch. XLVI.

30. Chrift kills a boy who ran against him in the street, Ch. XLVII. See the other Gospel, Ch. IV.

31. Christ learns his A, B, C; his master threatens to whip him; he tells him strange things. Ch. XLVIII. See the other Gofpel, Ch. VI.

32. Christ

32. Christ is sent to another master; his master lifting up his hand to whip him, his hand withers, and he dies. His father and mother resolve to keep him at home. Ch. XLIX.

These are some of the idle and incredible stories or fables of the preceding Gospels; silly enough, without any farther proof, to evidence the books to be written either by men destitute of honesty or sense, or both; and consequently not to be the work of St. Thomas, or any one of the Apostles, but spurious and Apocrypbal by Prop. IX.

ARG. IV. The Gospels of our Saviour's Infancy are Apocryphal, because there are many things which are false and contrary to certainly known truth.

I have in a preceding argument (viz. Arg. II.) endeavoured to shew the whole contexture and design of these books to be false, because our Saviour wrought no miracles in his infancy: what I purpose here is to shew some particular instances of falsehood in them; and though indeed the books contain nothing else, except a sew things out of our Gospels, yet it will not be improper to single out a sew instances of such as are most apparent and notorious.

A Catalogue of Falseboods in the Gospels of Christ's Infancy.

in his eighth year Ca. XXXVII.) and take in the torn

THE Virgin is related to have brought forth our Saviour in a cave before the came to Bethlehem, being not able to hold out thither. Ch. II. and III. But this is contrary to known fact, it being prophefied by Micah, (Ch. v. 2.) afferted by Matthew, (Ch. ii. 1, &c.) and Luke, (Ch. ii. 4, 6, &c.) that our Saviour was born in Bethlehem. The fame falfehood I have above observed in the Protevangelion of James, where see more of this matter, Ch. XV. of this volume.

2. Zoradascht, or Zoroaster, is said (Ch. VII.) to have predicted the wife men's coming from the East to Jerusalem to worship Christ; but I suppose, no one can have faith enough

to believe this, who confiders, that Zoroafter was no more, at best, than a magician, and lived about two thousand years before this time, and, as Suidas fays, five hundred years before the Trojan war. Besides, the plain reason why Zoroaster is here introduced prophelying of the magicians, feems plainly to have been this, that he was reckoned to have been the first author or inventor of magick .

3. The reason affigned (Ch. XII.) of Joseph leaving Egypt, is his fear of the Egyptians; but the true reason was, because the ends of his going thither were answered, viz. Herod was dead, and he was told by an angel, that he might now venture safely to his own country, Matt. ii. 19, &c.

4. The Virgin is faid (Ch. XIV.) to have wrought a miracle, and cured a demoniack, which it does not appear she had power to do.

5. Ch. XXXIX. we read, that the King of Jerufalem feat for Toleph to make his throne for him (though by the way it is ftrange he should, when we read in the very words before, Ch. XXXVIII. that Joseph was but a very indifferent carpenter), but it is certain there was at that time no king in Jerusalem. For if we suppose our Saviour then to be ten years of age, (which is but reasonable, seeing we find him in his eighth year Ch. XXXVI:) and take in the two years which Joseph spent in making the throne, this will fall out three after the banishment of Archelaus, who was the last king of the Jews; for Archelaus reigned only nine years, and began his reign the fame year, or the next year after Christ was born, viz. upon the death of Herod the Great, which is evident from Josephus d.

6. It is false in these Gospels, that they make Jesus Christ te

At that time our best Chronologers place him. Helvicus, A.M. 2060. Ifaacion, A. M. 1810. Mr. Tallents, 1900.

Ad voc. Zweensens. vid. Plin. Hilt. Nat. 1. 30.

Antiq. Jud. 1. 17. a c. 8. ad finem libri. Mr. Fabritius remarks

here, that there was no king in Jerusalem at this time, and refers for proof to John xix. 15. where the Jews at our Saviour's trial say, they bad no King but Cafar. But every one must see this is no proof that they had no king three and twenty years before, viz. in our Saviour's Infancy.

bave been revengeful, and a murderer, even upon slight provocations, or indeed none at all. Such as that Ch. XXIX. when he killed the Jew who reproved him for breaking the sabbath; that Ch. XXX. when he killed a boy who in haste happened to run against him in the street, which is in the other Gospel also, Ch. III. That also Ch. XLIX. where he killed his master for going about to strike him, because he would not say his lesson.

These are things so notoriously false, because contrary to the design, (1.) Of our Saviour's miracles, which were all for the benefit of mankind; (2.) Of his dostrine, which was against revenge, and to promote charity and love; and so contrary (3.) To his prudence, who by such methods would have rendered himself incapable of either conversing or preaching; especially those doctrines of self-denial, suffering and forgiving injuries, which he so much did. Now from all this it must manifestly appear, that the Gospels of our Saviour's Infancy are spurious and Apocryphal, viz. because they contain so many things contrary to certainly known truth, by Prop. VIII.

CHAP. XXVII.

The Gospels of Christ's Infancy proved Apocryphal, because they contain Things later than the Time in which they pretend to be written; such as the prodigious Respect to the Virgin Mary, which was not in the Church till the Fourth or Fifth Century; and the preserving of Reliques, unknown to the Primitive Christians. The Original of Reliques. A Digression concerning Reliques. Dr. Mill's and Mr. La Crose's Opinion about the Original of these Gospels: A Conjecture of their true Original.

ARG. V. THE Gospels of our Saviour's Infancy are spurious and Apocryphal, because they contain several things which bappened long after that time in which they pretend there to be written, by Prop. X.

To clear this, we must remember, that these Gospels have claimed Apostolick authority, and been published under the names of St. Thomas, St. Peter, and St. Matthew, as I have above faid. Now there are several things here inconfistent with the Apostolick age, and much later than that time. To omit all other inflances, I shall make choice of two, which appear to me most evident and demonstrative proof of the matter.

I. The first is, that prodigious respect which through the whele Gofpet (viz. of Mr. Sike) is paid to the Virgin Mary. Sometimes the is made to work miracles herfelf, (see Ch. XIV.) almost always is made the instrument or means of working it, and the person applied to, and receiving the praise of the work, while Toleph stands by as an unconcerned spectator, and is never mentioned. But what is most considerable, is, that the is canonized, and called always (not only by the author of the Golpel, but by those who were perfect ftrangers to her before in Egypt, and elsewhere) diva Maria, and diva sancta Maria; which I know not how better to translate, than in the language of her worshippers, the Lady St. Mary. And old Simeon in his prayer, which is here, Chap. VI. and recorded Luke ii. 28, &c. is introduced as Aretching out his hands towards her, as though he worshipped her. But of all this the first ages were ignorant; nor in the first centuries after Christ do we find any thing of this prodigious deference to the Virgin: this was an invention of later ages, and was not heard of in the Church, till the fourth or fifth century, nor so common as this book supposes, till some centuries after. I remember indeed that Epiphanius, among the herefies of his time, mentions one which he entitles, Of the Collyridians, which he mentions in a letter fent by him to the churches of Arabia 2, and afterwards b, as a distinct Herefy. " There were some " filly women who went from Thrace to Arabia, and spread " their doctrine in the upper parts of Scythia, and proceeded " (fays the Father) to that degree of madness, as arri @is raiτην σαρεισάγεια ισπεδακότας και σπεδάζοντας, και το τμοξουτήσει τικί

thrown carried bekelled four * Hæref. 78. §. 1. et 23.

Hæref. 79.

" nai perochabela pepopling "; viz. To endeavour to obtrude the "Virgin upon us as a goddefs, with a zeal and fury like mad " persons. Accordingly they were wont to keep meetings, " and by the devil's inftinct having adorned a table, and foread " a cloth on it, at an appointed time they fet bread (mondueida " Tiva, a fort of fine manchet, cracknels, or wafers, from which " word they had their name Collyridiani) upon it for some " days, and then made a facrifice of it to the Virgin, and the " bonour of her name." This is the first I know of any worthip, or any thing like it, paid to the Virgin, and is well bantered and exposed by Epiphanius, out of whom I shall observe no more now, than that he calls it a new fable, τόθεν δε τάλιν huir à xaires puros outres innyserait; Whence arose this new fable? and says, It was a herefy peculiar only to these women. After this, I find no mention in antiquity of fuch regards to the Virgin for a long time. Nondum Marianus cultus, nondum templa firucta τη Θεοτόκφ, qualia sane sequenti ævo Justinianus ex Procopio; nondum preces, Ave Maria, Salve Regina, Rofaria, &c. nondum festa in honorem Virginis, nec ullum ex feptem illis festis Virgini dicatis, quorum primum (v. g. festum "Ymanavins, seu occursus vel purificationis) refertur a Thomassino ad tempora Justiniani ex Theophane et Anastasio: nondum miracula illi adscripta, &c. They are the words of the learned Christian antiquary Mr. Spanheim , speaking of the

See the Epistle now cited.

Hæref. 78. §. 23. b Hæref. 79. §. 4.

Haret. 79. S. 4.

c Hist. Christ. Secul. V. p. 972.
The Papists indeed pretend to prove, that there were temples long before the fifth century, built and dedicated to the honour of the Virgin; concerning which I have met with a remarkable place in Durant. de Ritib. Ecclej. Catbol. l. 1. c. 2.
whose words I thought it worth while to translate here. "Buterus "Vaszus, in his Spanish Chronicle," and many others, relate, that the "Virgin Mary appeared to St. "James in the city of Saragossa" in Spain, and that there the first

"temple was built to the Virgin,
"and is called commonly in Spa"nish, Nuestra Señora del Pilat.
"Calixtus, the seventeenth Pope
"from Peter [According to Eusebius's Catalogue he is the sifteenth from Peter. See the Catalogue colletted by Valesus out of Eusebius.
This Pope lived about the year 215.]
"built the temple of the Virgin
"called Transtyberinum (viz. on
"the other side the Tyber) in the
"same place where stood a tavern
"which slowed with oil during the
"whole day on which Christ was
"born. See Damas. Vit. Pontis.
"Oros. 1. 6. c. 18. 20. Paul. Dia-

" con. and others. The Temple

fifth century: "There was not yet any worthip of the Virc gin Mary, no temples built and dedicated to her, as by " Justinian (according to Procopius) there was in the fixth century; there were as yet no prayers to her, no Ave Ma-" ria's, no Salve Regina's, no Rosaries, &c. no feasts as yet " appointed for the honour of the Virgin, nor one of the seven " feafts dedicated to the Virgin, the first of which (viz. that of purification) is from Theophanes and Anastasius referred to the time of Justinian by Thomassin; no miracles as yet " ascribed to her, &c." The same is largely proved by the learned Chemnitius a, and many others of the Reformed writers against the popish doctrine of the invocation of Saints. Now hence it follows, the Gospel of Christ's Infancy must be spurious and Apocryphal, as containing those compellations of the Virgin which were not known, and that respect which was not thought of, till the fourth or fifth century, or afterwards. It is Apocryphal therefore by Prop. X. and could not be the composure of Thomas, Matthew, Peter, or any Apostle.

2. The other instance of fomething in this Gospel, which is later than the time of the Apostles, and which proves it spurious, is that which we read Ch. V. viz. The old woman's taking Christ's foreskin when he was circumcised, putting it in an alabaster box of oil of spikenard; giving it her son, who was a druggist, and charging him not to fell that ointment, though be should be offered three bundred pence for it. This smells so much of later ages, that one would be apt to imagine at first thought, that the book was the composure of some idle monk, or Popish priest; as Erasmus b tells us, some person in bis time wrote a book of Christ's playing with the boys in Egypt, which

[&]quot; built by the antient Argonautæ " (viz. the companions of Jason in fetching the golden fleece, such as Castor, Pollux, Hercules, &c. " in all twenty two, about 1200 years before our Saviour) was foretold by the Delphick Oracle, " that it would be confecrated to

[&]quot; Mary. So Cedrenus and Procopius Martyr. The Virgin Pulcheria, called also Augusta, built " three temples to the honour of

[&]quot;the Virgin Mary. Nicephor.

[&]quot; l. 14. c. 2. Among these, that in the suburbs of Constantinople was the chief. Glycas Annal.

[&]quot; par. 4. and Procopius is mittaken, " in faying it was built by Justi-" nian, &c.

^{*} Exam. Concil. Trid. Par. 3. p. 221, & p. 322, &c.
b In Adagio, cui titulus Alcinoi

Apologus.

was larger than the Bible. But to come to the argument: the author of the Golpel fays, Christ's fore-skin was kept in a box of oil, or ointment, by the old woman; though of this he is not fure; for he adds, Others fay it was his navel-firing which The took and preferved; which by the way is enough to exclude it from the Canon; for authors pretending to inspiration should not by any means be in any doubt or uncertainty about their facts which they relate. But however, we will suppose him to be in the right, and that it was Christ's fore-skin which was preferved (though by the way, again I observe, that both the forefkin and the navel-string are to be feen, and commonly shewn to the miferable deluded people at Rome, among the other ridiculous reliques which are of fo much use to the priests); yet the business of preserving reliques was a thing unheard of in the early ages of Christianity: the primitive Christians knew other ways more serviceable to promote the interest of religion, than by such vile delusions of the people; and the ministers of the Gospel at that time found other methods of procuring maintenance, than by such base impostures. I dare venture to affirm, that for the first three centuries after Christ. there was nothing of this ridiculous superstition in the Christian world, nor the least intimations of it in Justin Martyr, Irenaus, Tertullian, Clemens Alexandrinus, or indeed any writer of those times. Pontificii igitur suæ venerationis Reliquiarum verum aut firmum patrocinium ex probatis bistoriis antiquitatis primitivæ Ecclesiæ per annos trecentos et amplius, nullum habere poffunt, fays Chemnitius, one of our best writers against the Papiffs, who had with great care and diligence enquired into this matter; and proves, that for 300 years and upwards they have no foundation for regarding reliques in any of the genuine records of Christianityb. In the following pages that excellent author gives a very learned and accurate account both of the time and occasion of the first respect shewn to reliques, viz. that Constantine, who always endeavoured to recommend Christ-

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James's. See Fabrit. Cod. Apoc. N. T. t. 1. p. 171. Exam. Concil. Trident. Per. 4. p. 12, 13, &c.

The fore-skin is shewn in St. John's, and the navel-string in St. Mary's; as also the stone on which Christ was circumcifed, in St.

ianity to the Heathens, observing with what pomp the bodies of those, who were great men among them, were translated from the obscure places where they had been buried, to more fplendid and honorable places, thought proper to pay the same respect to the bodies of the Apostles, Saints, and such who had been eminent among the Christians; and accordingly did begin to translate the reliques of faints and martyrs from obscure places to Constantinople. In this he was followed by many devout persons; miracles were often wrought, or supposed to be wrought by the bones; and then more strict search was made after them. In thort, men generally entertained a prodigious veneration for them; among which were Austin, Jerome, Chrysostom; and they thought the reliques and bones were the protection of their cities where they lay: hence they became defired by many; persons made long pilgrimages to fee them, and it became a beneficial trade to fell them. And fuch was the foundation of the Popish superstition and veneration for reliques; whence it appears they could not be much regarded till about the year of Christ 350, or 400. Mr. Spanheim also places their original about the same time a. Now hence I argue, that the Gospel of our Saviour's Infancy is Apocryphal; for if there was no custom in the primitive Church of preferving and regarding reliques, and it appears, as above, that this Gospel mentions such a custom; it follows, that it was composed either in the fifth century, or in the latter end of the fourth, and confequently that it is spurious and Apocryphal by Prop. IX.

I know, indeed, that the Papists would persuade us, that the custom of worshipping reliques is of much greater antiquity. They would deduce it from Scripture, the most antient Fathers, and Councils; which are justly confidered by Chemnitius in the place cited, and need no other resuting. Instead of that, I shall choose to entertain the reader in the close of this head, with a few things out of Durant's celebrated Account of the Rites and Customs of the Catholick, or Roman Church.

^{*} Hift. Christ. Secul. IV. p. 865. & Secul. V. p. 972, 973.

b De Ritib. Eccl. Cathol. l. 1. c. 25. p. 272, &c.

After having cited feveral antient books to establish the Popish practice in this matter, he cites out of Chrysoftom, " That the " garments of deceased saints drive away devils." Out of Bafil; " He who toucheth a martyr's bones, shall become in some " measure partaker of his boliness, by reason of the virtue that es rests upon the body. These, says he, are bulwarks to our " country, and defend us from our adversaries." Out of Gregory Nyssene; " If any one happen to touch the dust of a martyr " or his reliques, he will then find how defirable a thing it was " to do fo, and the reward of his prayers." Out of Gregory Nazianzen; "The martyrs have feasts and honours appointed " for them; by them devils are drove away, diseases are cured, " whose bodies are able to do as much as their holy souls, if they " be touched and honoured; nay, even a drop of their blood, or " the least sign or mark of their suffering, will do the same as " the whole body." Out of Austin; " The bodies of the faints, " and especially the reliques of the martyrs, are to be truly ho-" noured as Christ's members." The same Father, lib. 22. c. 8. et in Serm. de Stephano, tom. 10. speaks of "mighty miracles " wrought by St. Stephen's reliques, and of a person cured of a " pally by a small parcel of dust that came out of Christ's grave." Out of the same (Confest. 1. 9. c. 7.) " That the bones and re-" liques of the martyrs Prothasius and Gervase cast out many " devils, as the devils themselves confessed." Out of Jerome; " The devil roared at the reliques of Andrew, Luke, and Ti-" mothy; that the reliques of St. Babyla stopt the devil's mouth " at the Delphick Oracle, and overthrew Apollo's Temple." Out of Chrysoftom; "The Saints' reliques torment the devils " --- Let us go to their tombs, worship and touch their reliques " with great faith, that we may obtain a bleffing." Out of Gregory Nazianzen, " St. Cyprian's dust is almighty, as they " found who have tried it, and told us of its miracles." " Basil extols Peter and Paul's chains; Chryfoftom, Auftin, and " Gregory speak of St. James's episcopal chain, kept by his suc-" ceffor at Jerufalem; Peter's key bonoured by Gregory; Am-" brose prefers the nails that fastened Agricola to the cross, above " any treasures." In a word, he proves (as he thinks) from many Fathers, and nine or ten Councils, that the greatest Vol. II. honour

bonour is due to the bones and ashes of saints. From all this we see, how in the fifth century and afterwards, men grew exceeding fond of reliques. It is not my business here to confute the opinion; nor shall I add any more; only having made this short digression, shall relate one story of reliques, which I find in the place of Chemnitius last cited, p. 20. as told by one whom he calls Andreas Abbas Amelunxhornensis, that one of our English Kings, named Edward, being troubled with the tooth-ach, ordered the teeth of Apollonia to be sent to him, which were kept in all the churches of his kingdom among the reliques, and that he had, out of the churches of England alone, so many of these teeth of Apollonia, which were kept as reliques, that several large tubs would not contain them.

I might here, if it were needful, add several other arguments by which the spuriousness of these Gospels would appear; such as, That the temper and disposition of the author is different from any one of our Lord's disciples (Prop. XIII.). That several parts of it are borrowed and jumbled together out of our Gospels, as will be evident to every one (Prop. XIV.). That it is not in the Syriack Version (Prop. XV.). But omitting all these, I shall conclude my discourse on these Gospels with some account of what seems to me most probable concerning their original as to author and time. In this matter I have not met with the opinion of any, except our countryman Dr. Mill and Mr. La Crose.

The former is of opinion, that it was a composure of the Ebionites, and intimated to be so in the Epistle under the name of Jerome to Chromatius and Heliodorus, and prefixed, together with the Protevangelion of James, before their Hebrew Gospel of Matthew; Proleg. in N. T. §. 275, 276. And in another place, viz. §. 329. that the Valentinians translated several things out of the book of Christ's Infancy into their Gospel; and §. 336. that it was interpolated, and revived the addition of several idle stories by Leucius Charinus, as is intimated in the fore-cited Epistle to Chromatius and Heliodorus.

Mr. La Crose, in a letter dated at Berlin, the fourth of the Ides of December, 1718, supposes it written by some person

Apud Fabrit. Cod. Apoc. N. T. tom. 3. p. 421.

who was a Nestorian; because in a Synod called Diamperana, held by Alexius de Menezes, Archbishop of Goa, in the diocese of Angamala, in the mountainous country of Malabar, in the year of Christ 1559, he found it thus condemned: "The book "which is intitled, Of the Infancy of our Saviour, or the "History of our Lady, already condemned by the antient "saints, because it contains many blasphemies and heresies, "and many fabulous stories without foundation, &c." Instances of which are produced in that Synod, the same as are in Mr. Sike's Gospel; and it is there said, that it was commonly read among the Nestorians in Malabar. His other reason is founded upon a trisling criticism not worth regarding. I will not here enter into a particular discussion of these two opinions, but propose what I judge most probable, and make such reslections upon them as may be to my purpose.

1. The first book of Christ's Infancy, and the stories thereof, were forged by the Gnosticks in the beginning of the second century. This is plain from Irenæus, l. 1. c. 17. (see the preface above), who expressly saith, that these Hereticks were the authors or inventors of these idle stories. Dr. Mill's conjecture is therefore groundless, who supposes that the Gnosticks borrowed them out of a book of Christ's Infancy written by the Ebionites; nor does the Epistle to Chromatius and Heliodo-

rus intimate any fuch thing.

2. The book of the Infancy of our Saviour feems to have been joined to, or as a fecond part of the Gospel of Mary; or, which is the same, of the Protevangelion of James. This I gather from these reasons:

1.) Because they are spoke of as one book in the Epistle of Chromatius and Heliodorus to Jerome, and in his answer to them a. Their letter begins; We have found in some Apocryphal books an account of the Virgin Queen Mary, as also the birth and infancy of our Lord Jesus Christ, in which we observe many things contrary to our faith—Armenius and Virinus tell us, that your holiness hath found a volume in Hebrew,

I have published the three letters out of Jerome's works above, before the Protevangelion of James.

written with the Evangelist Matthew's own band, in which is described the infant-state of the Virgin Mother and our Saviour. In Jerome's answer, after he had spoke concerning his translating it out of Hebrew, as they defired; he concludes, that be hoped he should receive the benefit of their prayers, who by means of his labour should come to the knowledge of the Infancy of our Saviour. By this one would imagine, that Jerome (or whoever was the author of the Epiftle) had in one volume, the Gospel of Mary and the Gospel of the Infancy, joined together; especially seeing in the last paragraph he seems to mention the history of Christ's Infancy by itself, as what was the most considerable part of the book which he had translated. And though there be not in the Gofpel of Mary, which follows these Epistles in Jerome's work, any thing of Christ's Infancy, yet it might formerly have been, and left out by fome scribe afterwards.

2.) Because the compilers of the Alcoran having joined together, in a continued series of history, part of the Gospel of Mary or Protevangelion, and part of the Gofpel of Christ's Infancy (Alcoran, ch. 3. p. 97, 98. See the former Volume, Append. p. 464.); this is not so likely to have happened, unless these histories had been some way or other joined together. What I have here conjectured concerning the book of Christ's Infancy being joined to the Gospel of Mary, I fince find fully proved by that which the old editor of Jerome's works, after the Prologue to the Gospel of Mary, or letter to Chromatius and Heliodorus (above, Ch. XIV.) fays, that he would not print Librum ipsum de Infantia, licet in quodam exemplari repererim, qui aniles quasdam fabulas continet-quia Evangelica auctoritati in Cana Galilea initium fignorum Salvatoris fuiffe testanti repugnare videtur; the book of the Infancy, though he found it in a MS. because of its idle stories, and its not agreeing with the Gofpel, which faith, Christ wrought his first miracle in Cana of Galilee. Now hence it follows, the Gospel of the Infancy was joined to the Gospel of Mary in his copy; viz. because the preface to the Epistle of Jerome, to which the editor subjoins this, is the very same which in another

another part of Jerome's works is prefixed to the Gospel of Mary, as above, Ch. XIV.

3.) Because Cotelerius, in a note after that Gospel of the Infancy of our Saviour, which I have above transcribed out of his notes on the Constitutions of the Apostles, 1. 6. c. 16. tells us, that besides that Gospel, there is in the French King's Library a manuscript, (Num. 2276.) which begins thus, "The beginning of the history of Joachim and Anna, and concerning the birth of the blessed mother of God, the permetual Virgin Mary, and concerning the Insancy of our Samiour; I James, the son of Joseph, &c." and at the end of the book is written, Explicit liber de Insantia Salvatoris; Thus ends the book of our Saviour's Insancy. From whence it is evident these were formerly joined as one book.

3. Hence I gather, that Seleucus, or Leucius Charinus (who is the fame) was so far concerned in altering and interpolating the Gospel of the Infancy, as to be esteemed its author. For whereas the author of the Epistle to Chromatius says, that Leucius was the author of the book which he translated, viz. of the Birth of Mary and the Infancy of Christ, and these two were the same; it follows, that this notorious compiler of Apocryphal books was concerned in the forgery of the Gospels which I am now upon, or some considerable part of them. And herein Dr. Mill appears to have conjectured right. And,

4. Whereas I have above observed some things in this Gospel later than the time of Leucius Charinus, i. e. later than the end of the third century, which was the time in which he lived it these, I suppose, were added either by the Nestorians, or some later Christians in Asia, whom Mr. La Crose supposes to have been the first authors of the work.

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^{*} This is proved, Vol. I. Part H. Ch. XXI. p. 245, &c.

CHAP. XXVIII.

The Gospel of Nicodemus, or the Acts of Pilate; taken out of the Orthodoxographa, Vol. 1. Tom. 2. p. 643.

Numb. IX.

Nicodemi Discipuli, de Magistri et Salvatoris nostri Jesu Christi Passione et Refurrectione, Evangelium.

The Gofpel of Nicodemus the Disciple, concerning the Sufferings and Refurrection of our Master and Saviour, Fefus Chrift.

CAP. I.

NNAS enim et Caiphas, et Summas, et Datam, Gamaliel, Judas, Le-Cyrus, et reliqui Judæi veniunt ad Pilatum, propter Jefum, accufantes eum de muldicentes; Jesum novimus,

CHAP. I.

OR Annas and Caiphas. L' and Summas, and Datam, Gamaliel, Judas, Levi, vi, Nepthalim, Alexander, et Nepthalim, Alexander, Cyrus, and other Jews went to Pilate about Jesus, accusing him with many bad crimes, tis accusationibus malis, et and said, We are affured that Fefus is the son of Joseph the Joseph fabri filium, de Maria carpenter 2, and born of Mary, natum; et dicit se esse filium - and that he declares himself Dei et Regem; et non solum the Son of God, and a King b; hoc dicit, fed Sabbatum et pa- and not only fo, but attempts ternam legem noftram vult the diffolution of the fabbath ; dissolvere. Dicit Pilatus; and the laws of our fathers. Quid oft quod ait? et que Pilate replied; What is it vult diffolvere? Dicunt ei which he declares? and what is it which he attempts diffolving? The Jews told him,

^{*} Matt. xiii. 55. & John vi. 42. John v. 17, 18. Mark xv. 2.

Matt. xii. 2, &c. Luke xiii. 14. John v. 18,

Judæi; Legem habemus in Sabbato non curare; ifte autem claudos et furdos, paralyticos, cæcos, et leprofos, et dæmoniacos curavit de malis actibus. Dicit ei Pilatus; Quomodo de malis actibus? Dicunt ei; Maleficus est, et in principe dæmoniorum ejicit dæmonia, et omnia ei fubjecta funt. Pilatus dicit; Istud non est in spiritu immundo ejicere dæmonia, sed in virtute Dei. Dicunt et Judæi Pilato; Rogamus magnitudinem vestram, ut eum jubeatis aftare ante vestrum tribunal, et audite eum. Advocans autem Pilatus cursorem, dicit ei; Qua ratione adducetur Christus? Exiens vero cursor, et agnoscens eum, adoravit, et fasciale involutorium, quod ferebat in manu fua, expandit in terra, dicens, Domine, fuper hoc ambula; ingredere, quia præfes te vocat. Videntes autem Judzei quod fecit curfor, exclamaverunt ad Pilatum, dicentes, Quare fub voce præconis non justisti eum in-

We have a law which forbids doing cures on the fabbathday 2; but he cures both the lame and the deaf, those afflicted with the palfy, the blind, and lepers, and demoniaes (on that day) by wicked methods b. Pilate replied, How (can he do this) by wicked methods? They answered, He is a conjurer, and casts out devils by the prince of the devilse; and (fo) all things become subject to him. Then faid Pilate, Casting out devils seems not to be the work of an unclean Spirit, but to proceed from the power of God. The Jews replied to Pilate, We entreat your highness to summon him to appear before your tribunal, and hear him yourself. Then Pilate called a messenger, and faid to him, By what means will Christ be brought bither? Then went the messenger forth, and knowing Christ, worshipped him; and having spread the cloak which he had in his hand upon the ground, he faid, Lord, walk upon this, and go in, for the governor calls thee. When

the Jews perceived what the messenger had done, they exclaimed (against him) to Pilate, and said, Why did not you give

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Character article house substant and its O Liver from any one O Exod. xx. 8, &c. Matt. iv. 24. & xi. 5.

Matt. ix. 34. & xii. 24, &c.

troire, et non per curforem? Curfor enim videns eum adoravit illum, et fasciale, quod tenebat in manu, expandit ante eum in terra, et dixit ei, Domine, vocat te præfes. Advocans autem Pilatus curforem, dixit, Quare hoc fecisti? Dixit ei cursor, Quando misisti me de Ierosolyma ad Alexandrum, vidi Jefum fedentem fuper afinam humilem, et pueri Hebræorum clamabant Ofanna, ramos tenentes in manibus fuis; alii autem sternebant vestimenta fua in via, dicentes, Salva nos qui es in cælis; Benedietus qui venis in nomine Domini. Clamaverunt ergo adversus curforem Judæi, dicentes, Pueri quidem Hebræorum Hebraice clamabant; tu autem quum fis Græcus, quomodo linguam Hebræam nofti? Dicit eis curfor, Interrogavi quendam Judæorum, et dixi ei, Quid est quod clamant pueri Hebraice? et iste mihi discernit, dicens, Ofanna enim clamant, quod interpretatur, O Domine, salvum me fac, seu

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him his fummons by a beadle, and not by a messenger? For the messenger, when he saw him, worshipped him, and spread the cloak which he had in his band upon the ground before him, and faid to him, Lord, the governor calls thee. Then Pilate called the meffenger, and faid, Why haft thou done thus? The messenger replied, When thou fentest me from Ferusalem to Alexander, I faw Jesus sitting in a mean figure upon a she-ass, and the children of the Hebrews cried out Ofanna, bolding boughs of trees in their hands; others spread their garments in the way, and faid, Save us, thou who art in heaven; bleffed is he who cometh in the name of the Lord . Then the Jews cried out against the messenger, (and faid) The children of the Hebrews made their acclamations in the Hebrew language; and how couldest thou, who art a Greek, understand the Hebrew? The messenger anfwered them and faid, I afked one of the Jews, and said,

What is this which the children do cry out in the Hebrew language? and he explained it to me, faying, They cry out Osanna, which being interpreted, is, O Lord, save me; or, O

Domine, falva. Dicit eis Pilatus, Vos autem cur atteftamini voces quas pueri dixerunt? Quid peccavit cursor? et ipsi tacuerunt. Dixit curfori præfes, Exi, et quovis ordine introduc eum. Exiens vero curfor, fecit ficut et priori schemate, et dicit ad eum, Domine, ingredere, quoniam vocat te præses. Ingressus autem Jesus ad figniferos, qui figna ferebant, curvata funt capita corum, et adoraverunt Jefum. Hinc Judæi magis clamabant adversus figniferos, Pilatus vero dicit ad Judæos, Non laudatis quod ex se curvata funt capita fignorum, et adoraverunt Jesum; sed quomodo clamatis ad figniferos, quia ipfi se curvaverunt et adoraverunt? Dixerunt illi Pilato, Nos vidimus, quoniam inclinaverunt se signiferi, et adoraverunt Jesum. Advocans vero figniferos præfes dixit eis, Quare fic feciftis? Dicunt figniferi Pilato, Nos viri Pagani sumus, et templorum fervi; quomodo habuimus adorare eum? Etenim nos tenentes figna curvaverunt se, et adoraverunt eum.

Lord, fave. Pilate then faid to them, Why do you yourselves testify to the words spoken by the children? (viz. by your filence.) In what has the messenger done amis? And they were filent. Then the governor faid unto the mefsenger, Go forth, and endeavour by any means to bring him in. But the messenger went forth, and did as before; and faid, Lord, come in, for the governor calleth thee. And as Jefus was going in by the enfigns, who carried the flandards, the tops of them bowed down and worshipped Jesus. Whereupon the Jews exclaimed more vehemently against the enfigns. But Pilate faid to the Jews, I know it is not pleasing to you that the tops of the standards did of themselves bow, and worship Jesus; but why do ye exclaim against the ensigns, as if they bad bowed and worshipped? They replied to Pilate, We faw the enfigns themfelves bowing and worshipping Jesus. Then the governor called the enfigns, and faid unto them, Why did you do thus? The enfigns faid to Pilate, We are all

Pagans, and worship (the gods) in temples; and how should we think any thing about worshipping him? We only held the standards in our bands, and they bowed themselves and worshipped

Dicit Pilatus ad Archifynagogos, Eligite vos viros potentes, et ipfi contineant figna, et videamus fi ex se cur-Aspicientes autem ventur. feniores Judæorum viros duodecim fortissimos potentesque fenes, fecerunt continere figna, et steterunt ante conspectum præsidis. Dicit Pilatus cursori, Ejice Jesum foras, et intromitte eum iterum qualivis ordine: et exivit foras prætorium Jesus, et cursor. Et advocans Pilatus figniferos, qui tenebant figna priores, jurans eis per falutem Cæfaris, quia si non sic ferant figna ingrediente Jefu, præcidam capita vestra. Et justit præses ingredi Jesum secundo ; et fecit curfor eodem schemate ficut et prius, et multum deprecatus est Jesum, ut fuperascenderet et ambularet super fasciale suum; et superambulavit et ingressus eft. Introcunte autem Jefu curvaverunt fe figna, et adoraverunt eum.

bim. Then faid Pilate to the rulers of the fynagogue, Do ye your felves choose some strong men, and let them hold the standards, and we shall see whether they will then bend of themselves. So the elders of the Jews fought out twelve of the most strong and able old men, and made them hold the standards; and they stood in the presence of the governors. Then Pilate faid to the messenger, Take Fefus out, and by some means bring him in again, And Jesus and the messenger went out of the hall. And Pilate called the enfigns who before had born the standards, and fwore to them, that if they had not born the standards in that manner when Jefus (before) entered in, he would cut off their heads. Then the governor commanded Jesus to come in again; and the messenger did as he had done before, and very much entreated Jesus that he would go upon his cloak, and walk on it; and

he did walk upon it, and went in. And when Jesus went in, the standards bowed themselves (as before) and worshipped bim. They be to the think the runt fe, et allogaerunt cum,

II. Videns autem Pilatus, II. But when Pilate faw fimor apprehendit eum, et this, he was afraid, and was coepit exsurgere de sede sua. about to rise from his seat.

figure field to Pitter, We are all

ing and worth pales felice

Cogitante autem eo exfurgere de fede fua, matrona ipfius Pilati procul posita, misit ad eum, dicens, Nihil tibi et justo illi; multa enim passa sum in visu propter eum hac nocte. Audientes autem hæc Judæi, dixerunt Pilato, Nunquid non diximus tibi quoniam maleficus est? Ecce, fomnium immisit ad uxorem tuam. Pilatus vero advocans Jesum, dixit, Num audisti quod isti adversum te testantur, et nihil dicis? Jesus respondit ei, Si non haberent potestatem loquendi, non loquerentur; fed quoniam unufquifque potestatem habet oris sui, loqui bona et mala, ipsi videbunt. Respondentes autem seniores Judæorum, dicunt ad Jesum, Quid nos videbimus? Nos primum de te vidimus, quod ex fornicatione natus es; fecundo, quod pro nativitate tua in Bethlehem infantes interfecti funt; tertio, quod pater tuus, et mater tua Maria, fugerunt in Egyptum, eo quod non haberent fiduciam in populo. Dicunt quidam de aftantibus benigne ex Judæis, Nos non dicimus eum esse natum ex

But while he thought to rife, his own wife, who flood at a distance, fent to him, faying, Have thou nothing to do with that just man; for I have suffered much concerning him in a vision this night. When the Jews heard this, they faid to Pilate, Did we not fay unto thee, He is a conjurer? Behold, he hath caused thy wife to dream. Pilate then calling Jesus, said, Hast thou heard what they testify against thee, and makest no answer? Jesus replied, If they had not a power of speaking, they could not have spoke; but because every one has the command of his own tongue, to speak both good and bad, let them look to it. But the elders of the Jews answered, and faid to Jesus, What shall we look to? In the first place, we know this concerning thee, that thou wast born through fornication; secondly, that upon the account of thy birth, the infants were flain in Bethlebem; thirdly, that thy father and mother Mary fled into Egypt, because they could not trust (their own) people. Some of the Jews who stood by, spake more fa-

vourably; We cannot say that he was born through forni-

fornicatione; sed scimus quoniam desponsata erat mater ejus Maria Joseph, et non est natus ex fornicatione. Dicit Pilatus ad Judæos, qui dixerant eum esse natum de fornicatione, Hic fermo vester non est verus, quoniam desponsatio facta eft, ficut ipli dicunt qui funt de gente vestra. Dicunt Pilato Annas et Caiphas, Omnis multitudo audienda est, quæ clamat quoniam ex fornicatione natus est, et maleficus eft. Ifti autem qui negant eum esse natum ex fornicatione, profelyti funt et discipuli ejus. Pilatus autem dixit ad Annam et Caipham, Qui sunt proselyti? Dicunt, Illi Paganorum filii funt, et non facti funt Judei. Dicunt Eleazar, et Afterius, et Antonius, et Jacobus, Caras et Samuel, Isaac et Phinees, Crispus et Agrippa, Annas et Judas, Nos proselyti non sumus, sed filii Judzeorum, et veritatem loquimur, et in desponsalicio Mariæ interfuimus. Alloquens vero Pilatus duodecim viros qui hæc dixerunt, dicit eis, Adjuro vos per salutem Cæfaris, si non est natus ex fornicatione, aut si vera

cation; but we know that his mother Mary was betrothed to Foseph, and so he was not born through fornication. faid Pilate to the Jews who affirmed him to be born through fornication, This your account is not true, feeing there was a betrothment, as they testify who are of your own nation. Annas and Caiphas spake to Pilate, All this multitude of people is to be regarded, who cry out, that he was born through fornication, and is a conjurer; but they who deny him to be born through fornication, are his profelytes and disciples. Pilate replied to Annas and Caiphas, Who are profelytes? They answer, They are those who are the children of Pagans, and are not become Jews (but followers of him). Then replied Eleazar, and Afterius, and Antonius, and James, Caras and Samuel, Isaac and Phinees, Crifpus and Agrippa, Annas and Judas, We are not proselytes, but children of Jews, and speak the truth, and were present when Mary was betrothed. Then Pilate addressing himself to the twelve men who spake this, said to

them, I conjure you by the life of Coefar, that ye faithfully declare whether he was born through fornication, and those things funt quæ dixistis. Dicunt illi Pilato, Legem habemus non jurare, quia peccatum est: ipfi jurent per salutem Cæsaris, quoniam non est ficut diximus, et rei fumus mortis. Dicunt Annas et Caiphas ad Pilatum, Isti duodecim non credent quia scimus eum natum de stupro, et maleficum effe, et dicit seipsum effe filium Dei, et Regem; quod non credimus, et audire pertimescimus. Jubens ergo Pilatus omnem populum exire foras, absque duodecim viris qui dixerunt, quoniam non est ex fornicatione natus; sed et Jefum justit segregare remote, et dicit eis, Qua ratione volunt Judzei Jesum occidere? Dicunt ei illi, Zelum habent, quoniam Sabbato curat. Dixit Pilatus, De bono opere volunt eum occidere? Dicunt illi, Etiam, Domine.

be true which ye have related. They answered Pilate, We have a law, whereby we are forbid to swear, it being a fin: let them fivear by the life of Cæfar that it is not as we have faid, and we will be contented to be put to death. Then faid Annas and Caiphas to Pilate, Those twelve men will not believe that we know him to be basely born, and to be a conjurer, although be pretends that he is the Son of God, and a king "; which we are fo far from believing, that we tremble to hear. Then Pilate commanded every one to go out (except the twelve men who faid he was not born through fornication), and Jesus to withdraw to a diffance, and faid to them, Why have the Fews a mind to kill Fesus? They answered him, They are angry because he wrought cures on the Sabbath-day. Pi-

late faid, Will they kill him for a good work o? They fay unto him, Yes, Sir.

III. Pilatus vero repletus ira exivit prætorium, et dixit Judæis, Testem habeo solum, quia nec ullam culpam invenio III. Then Pilate, filled with anger, went out of the hall, and faid to the Jews, I call the whole world to witness that I find no fault in that

² John v. 17, 18, Mark xv. 2.

John x. 32.

in ipso homine. Dicunt Judæi Pilato, Si non effet maleficus, non tibi eum tradidissemus. Dixit eis Pilatus, Tollite eum vos, et secundum legem vestram judicate eum. Dicunt Judzei Pilato, Nobis licet occidere neminem. Dicit Pilatus Judæis, Vobis ergo dicit Non occidas, fed non mihi. Et ingressus est iterum prætorium, et vocavit folum Jesum, et dixit ad eum, Tu es Rex Judæorum? Et respondens Jesus dixit Pilato, A te hoc folum dicis, an alii tibi dixerunt de me? Respondens Pilatus, dixit ad Jesum, Nunquid ego Judæus fum? Gens et principes sacerdotum tradiderunt te mihi: Quid fecifti? Respondens Jesus, dixit, Regnum meum non est de hoc mundo: si ex hoc mundo effet regnum meum, ministri mei refisterent, et non traditus essem Judæis; nunc vero regnum meum non est hinc. Dixit Pilatus, Ergo Rex es tu? Respondit Jesus, Tu dicis quia Rex fum ego. Iterum dicit Jesus Pilato, Ego in hoc natus fum, et ad hoc

man a. The Jews replied to Pilate, If he had not been a wicked person, we had not brought bim before thee. Pilate faid to them, Do ye take bim, and try bim by your law. Then the Jews said, It is not lawful for us to put any man to death. Pilate faid to the Jews, The command therefore, Thou shalt not kill b, belongs to you, but not to me. And he went again into the hall, and called Jefus by himfelf, and faid to him, Art thou the king of the Jews? And Jesus anfwering, faid to Pilate, Doft thou speak this of thyself, or did the Fews tell it thee concerning me? Pilate answering, faid to Jesus, Am I a Jew? The whole nation and rulers of the Jews have delivered thee up to me. What bast thou done? Jesus answering, faid, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, and I should not have been delivered to the Fews; but now my kingdom is not from bence. Pilate faid, Art thou a king then? Jefus answered, Thou sayest that I

am a king : to this end was I born, and for this end came I

[.] John xviii. 31, &c.

Exed. xx. 13.

natus fum, et ad hoc veni, ut testimonium perhibeam veritati, et omnis qui est ex veritate, audit meam vocem. Dicit ei Pilatus, Quid est veritas? Dicit Jesus, Veritas de cœlo est. Dicit Pilatus, In terris ergo veritas non est. Dicit Jesus Pilato, Intende veritatem esse in terra inter illos, qui, dum potestatem habent judicandi, veritate utuntur, et judicia recte faciunt.

IV. Relinquens ergo Pilatus Jesum in prætorio, exiit foras ad Judæos, et dixit ad eos, Ego nec unam culpam invenio in Jesum. Dicunt illi Judæi, Ergo ipfe dixit, possum dissolvere templum Dei, et in triduo reædificare illud. Dixit eis Pilatus, Quale templum est hoc de quo dicit? Dicunt ei Judæi, Quod ædificavit Salomon in quadraginta fex annis, ipfe dixit destruere, et in triduo ædificare. Et iterum dicit eis Pilatus, Innocens fum ego a fanguine. hominis istius; vos videritis. Dicunt ei Judæi, Sanguis ejus

fuper nos et super filios nos-

it if our name come and it.

into the world; and for this purpose I came, that I should bear witness to the truth; and every one who is of the truth, heareth my voice. Pilate saith to him, What is truth? Jefus said, Truth is from heaven. Pilate said, Therefore truth is not on earth. Jesus saith to Pilate, Believe that truth is on earth among those, who when they have the power of judgment, are governed by truth, and form right judgment.

IV. Then Pilate left Jesus in the hall, and went out to the Jews, and faid, I find not any one fault in Jesus. The Jews say unto him, But he faid, I can destroy the temple of God, and in three days build it up again. Pilate faith unto them, What fort of temple is that of which he speaketh? The Jews fay unto him, That which Salomon was forty fix years in building b, he faid he would destroy, and in three days build up. Pilate said to them again, I am innocent from the blood of that man; do ye look to itc. The Jews fay to him, His blood be upon us and our children. Then

a Matt. xxvi. 61.

b John ii. 20.

Matt. xxvii. 24.

Advocans autem Pilatus Semores et Scribas, Sacerdotes et Levitas, dicit eis fecrete, Nolite fic facere; nihil in vestra accusatione dignum morte inveni, de curatione infirmorum et violatione Sabbati. Dicunt Sacerdotes et Levitæ Pilato, Per falutem Cæfaris, fi quis blafphemaverit, dignus est morte; hic autem adversus Dominum blafphemavit. Tuffit. vero præses exire Judæos iterum prætorium; et advocans Jesum, dixit ei, Quid faciam tibi ? Respondit ei Jesus, Sicut dictum est. Dixit ei Pilatus, Quomodo eft dictum? Dixit ei Jesus, Moses et Prophetæ præconizati funt de paffione mea et refurrectione. Audientes hæc Judæi, exacerbati funt, et dicunt Pilato, Quid amplius vis blafphemiam iftius audire ? Dicit Pilatus eis, Si ifta verba blasphemia vobis videtur, tollite eum vos, et producite ad vestram fynagogam, et fecundum legem vestram judicate eum. Dicunt Judzi Pilato, Lex noftra continet, ut si homo homini peccaverit, dignus fit

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Pilate calling together the Elders and Scribes, Priests and Levites, faith to them privately, Do not act thus; I have found nothing in your charge (against him) concerning his curing fick persons, and breaking the Sabbath, worthy of death. The Priests and Levites replied to Pilate, By the life of Gæsar, if any one be a blafphemer, he is worthy of death ; but this man bath blasphemed against the Lord. Then the governor again commanded the Jews to depart out of the hall; and calling Jefus, faid to him, What shall I do with thee? Jesus answered him, (Do) according as it is written. Pilate faid to him, How is it written? Jesus saith to him, Mofes and the Prophets have prophefied concerning my fuffering and refurrection. The Jews hearing this, were provoked, and faid to Pilate, Why wilt thou any longer hear the blafphemy of that man? Pilate faith to them, If these words feem to you blasphemy, do ye take him, bring him to your court, and try bim according to your law. The Jews re-

ply to Pilate, Our law faith, that if one man injure another,

accipere unam minus quadraginta; fi vero in Dominum blasphemaverit hujusmodi, lapidari. Dicit eis Pilatus, Si iste sermo blasphemia est, vos judicate eum secundum veftram legem. Dicunt Judæi Pilato, Lex nostra mandat nobis, non occidere quenquam: nos volumus ut crucifigatur, quia dignus est morte crucis. Dicit eis Pilatus, Non est bonum ut crucifigatur; fed tantum corripite eum, et dimittite. Intuitus vero præses in populo et circumstante populo Judæorum, vidit plurimos Judæos lachrymantes, et dixit ad principes facerdotum Judzeorum, Non omnis multitudo desiderat eum mori. Dicunt seniores Judæorum ad Pilatum, Ideo venimus nos et tota multitudo huc, ut moriatur. Dicit Pilatus ad eos, Quare morietur? Dicunt illi, Quia dicit seipfum filium Dei esse, et Regem.

he shall be obliged to receive nine and thirty stripes; but if after this manner he shall blaspheme against the Lord, he Shall be Stoned. Pilate faith unto them, If that speech of his was blasphemy, do ye try him according to your law. The Jews fay to Pilate, Our Law commands us not to put any one to death : we defire that he may be crucified, because he deserves the death of the cross. Pilate faith to them, It is not fit be should be crucified; let him be only whipped and fent away . But when the governor looked upon the people that were present and the Jews, he saw many of the Jews in tears, and faid to the chief priefts of the Jews, All the people do not defire his death. The elders of the Jews answered to Pilate, We and all the people came bither for this very purpofe, that he should die. Pilate faith to them, Why should be

die? They faid to them, Because he declares himself to be the Son of God, and a King.

V. Nicodemus autem quidam vir Judæus stetit ante præsidem, et dixit, Rogo te, misericors judex, ut digneris

V. But Nicodemus, a certain Jew, stood before the governor, and said, I entreat thee, O righteous judge, that

^{*} Exod. xx. 13.

paucos meos audire fermones. Dixit Pilatus ei, Dic. Nicodemus dixit, Ego dixi Senioribus Judæorum, et Scribis, et Sacerdotibus, et Levitis, et omni multitudini Judzeorum in fynagoga; Quid quæritis cum homine isto? Homo iste multa figna facit bona et gloriofa, qualia nullus fecit in terra homo, nec faciet : dimittite illum, et nolite ei malum facere: si ex Deo est, stabunt figna ejus; si vero ex hominibus, dissolventur. Quia et Moses a Deo in Ægyptum missus secit signa, quæ dixit illi facere Deus ante Pharaonem regem Ægypti. Erant ibi magi Jannes et Jambres, feceruntque et ipsi per incantationes suas signa quæ fecerat Moles, sed non per omnia. Et figna, quæ fecerunt magi, non erant ex Deo, ficut noffis vos Scribæ et Pharifæi; perierunt ipfi; qui fecerunt, et. omnes qui crediderunt eis. Et nunc dimittite hominem hunc; quia figna, de quibus

thou wouldest favour me with the liberty of speaking a few words. Pilate faid to him, Speak on. Nicodemus faid, I spake to the elders of the Fews, and the Scribes, and Priefts, and Levites, and all the multitude of the Jews, in their afsembly; What is it ye would do with this man? He is a man who bath wrought many useful and glorious miracles, fuch as no man on earth ever wrought before, nor will ever work 2. Let him go, and do him no barm: if he cometh from God, bis miracles (his miraculous cures) will continue; but if from men, they will come to nought . Thus Mafes, when he was fent by God into Egypt, wrought the miracles which God commanded bim, before Pharaob king of Egypt; and though the magicians of that country, Jannes and Jambres, wrought by their magick the fame miracles which Mofes did, yet they could not work all which be did and the miracles, which the magicians

wrought, were not of God, as ye know, O Scribes and Pharifees; but they who wrought them perished, and all who believed them . And now let this man go; because the very mi-

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governor, and fold,

credition, or dixing

John iii. 2.

Acts v. 38.

These are mentioned also as the names of the magicians, 2 Tim.

iii. 8.

Exod. viii. 18, &c.

Acts v. 35. An allusion to Gamaliel's speech.

eum accufatis, ex Deo funt, et non est dignus morte. Dicunt Judæi Nicodemo, Tu discipulus ejus factus es, et verbum pro ipfo facis? Dixit ad eos Nicodemus, Nunquid et præses discipulus ejus factus eft, et verbum pro ipfo facit ? Nunquid non conflituit eum Cæfar fuper dignitatem iftam? Erantautem Judæi trementes, quum hæc audirent; et stridebant super Nicodemum, et dicebant ei, Veritatem ipsius accipias, et possessionem cum Christo habeas! Dixit Nicodemus, Amen; accipiam ficut that he subsector his curve as

VI. Ex Judæis quidam alius autem exiliens, rogabat præfidem, ut vellet audire verbum. Dicit præses, Quicquid vis dicere, dic. Ego per triginta octo annos jacui Ierofolymis juxta probaticam piscinam, patiens magnam infirmitatein, expectans fanitatem quæ fiebat in adventu Angeli, qui turbabat aquam fecundum tempus; et qui prior descendiffet in aquam post commotionem aquæ, sanus fiebat ab omni infirmitate. Et inve-

in Sustant, and out our de-

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racles for which ye accuse him, are from God; and he is not worthy of death. The Jews then faid to Nicodemus, Art thou become his disciple, and making speeches in his favour? Nicodemus faid to them, Is the governor become his disciple alfo, and does he make speeches for him? Did not Cafar place him in that high post? When the Jews heard this, they trembled, and gnashed their teeth at Nicodemus, and faid to him, Mayest thou receive his doctrine for truth, and have thy lot with Christ! Nicodemus replied, Amen; I will receive (his doctrine, and my lot with him) as ye have faid. audipliami, et a

VI. Then another certain Jew rose up, and defired leave of the governor to hear him a few words. And the governor faid, Speak what thou hast a mind. (He said) I lay for thirty-eight years by the Speep-pool at Ferusalem, labouring under a great infirmity, and waiting for a cure which should be wrought by the coming of an angel, who at a certain time troubled the water; and whosoever first after the troubling of the water stepped in, was made whole of whatfoever difease he had.

niens ibi me Jesus languidum, dixit ad me, Vis fanus fieri? Et respondi ego, Domine, non habeo hominem, ut, quum turbata fuerit aqua, mittat me in piscinam. Et dixit mihi, Surge, et tolle grabatum tuum, et ambula. Et sospes factus, statim tuli grabatum meum, et ambulavi. Dicunt Judæi Pilato, Domine Præses, interroga eum, qualis fuerit dies in qua languidus sanatus est. Dixit languidus sanatus, Sabbatum. Dicunt Judæi Pilato, Nonne sic docuimus, quia in Sabbato curat, et in principe dæmoniorum ejicit dæmonia? Et alius quidam Judæus exiens, dixit, Cæcus eram, voces audiebam, et neminem videre poteram; et quum transisset Jesus, audivi turbam prætereuntem, et interrogavi quid effet: et dixerunt mihi, quia Jesus transiret. Et clamavi, dicens, Jefu, fili David, miserere mei. Et stans justit me adduci ad se, et dixit mihi, Quid vis? Et dixi, Domine, ut videam. Et dixit mihi, Respice; et confestim vidi, et secutus sum

And when fefus faw me languishing there, he faid to me, Wilt thou be made whole? And I answered, Sir, I have no man, when the water is troubled, to put me into the pool. And he faid unto me, Rife, take up thy bed, and walk. And I was immediately made whole, and took up my bed, and walked . The Jews then faid to Pilate, Our Lord Governor, pray ask him what day it was on which he was cured of bis infirmity. The infirm person replied, It was on the Sabbath. The Jews faid to Pilate, Did we not fay that he wrought his cures on the Sabbath, and cast out devils by the prince of devils? Then another certain b Jew came forth, and faid, I was blind, could bear founds, but could not fee any one; and as Jefus was going along, I heard the multitude possing by, and I asked what was there? They - told me that Jefus was paffing by : then I cried out, faying, Jesus, Son of David, have mercy upon me. And he Stood still, and commanded that I should be brought to him, and

faid to me, What wilt thou? I faid, Lord, that I may receive my fight. He faid to me, Receive thy fight; and presently I

[.] John v. 1, 2, &c.

Mark x. 46.

eum gaudens et gratias agens. Et alius Judæus exiens, dixit, Leprosus eram, et mundavit me solo verbo, dicens, Volo, mundare; et illico mundatus fum a lepra. Et alius Judæus exiens, dixit, Curvus eram, et erexit me verbo.

faw, and followed him, rejoicing and giving thanks. Another Jew also came forth, and faid, " I was a leper, and he cured me by his word only, faying, I will, be thou clean; and presently I was cleansed from my leprofy. And another Jew came forth, and faid, I

was crooked, and he made me straight by his word.

VII. Et mulier quædam, Veronica nomine, dixit, Sanguine fluens eram ab annis duodecim, et tetigi fimbriam vestimenti ejus, et statim fluxus sanguinis mei stetit. Dicunt Judæi, Legem habemus, mulierem ad testimonium non venire. Et quidam Judæus post alia dixit, Vidi Jesum vocari ad nuptias cum discipulis suis, et vinum deficere in Cana Galilææ; et quum defecisset vinum, præcepit ministris, ut implerent fex hydrias, quæ ibi erant, aqua, et impleverunt usque ad fummum; et benedixit eis, et convertit aquam in vinum, et biberunt omnes gentes, admirantes super hoc signum. Et

VII. And a certain woman named Veronica, faid , I was afflicted with an issue of blood twelve years, and I touched the bem of his garment, and prefently the iffue of my blood stopped. The Jews then faid, We have a law, that a woman shall not be allowed as an evidence. And, after other things, another Jew faid, d I faw fesus invited to a wedding with his disciples, and there was a want of wine in Cana of Galilee; and when the wine was all drank, be commanded the servants that they should fill fix pots which were there with water, and they filled them up to the brim, and he bleffed them, and turned the water into wine; and all

the people drank, being surprized at this miracle. And another

^{*} Matt. viii. 2, &c.

Luke xiii. 11, &c.

Matt. ix. 20, &c. See concerning this woman called Veronica, and the statue which she erect-

ed to the honour of Christ, who wrought this miracle, above in this Part, Ch. IV. and Eufeb. Hift. Eccl. l. 7. c. 18. d John ii. 1, &c.

alius Judæus stetit in medio, et dixit, Ego vidi Jesum in Capharnaum docentem in synagoga; et in fynagoga erat quidam homo habens dæmonium; et clamavit, dicens, Sine me; quid nobis et tibi, Jesu Nazarene? Venisti perdere nos? Scio quia tu es Sanctus Dei. Et increpavit illum Jesus, et dixit illi, Obmutesce, spiritus immunde, et exi de homine; et statim exivit de isto, nihilque illi nocuit. Et hæc quidam Pharisæus dixit, Ego vidi quod multa turba venit ad Jesum a Galilæa et Judæa, et maritima, et multis regionibus circa Jordanem, et multi infirmi veniebant ad eum, et fanabat omnes. Et audivi spiritus immundos clamantes et dicentes, Tu es filius Dei. Et vehementer comminabatur eis Jesus, ne illum manifestarent.

Jew stood forth, and faid, a I saw Jesus teaching in the synagogue at Capernaum; and there was in the synagogue a certain man who bad a devil; and he cried out, saying, Let me alone; what have we to do with thee, Jesus of Nazareth? Art thou come to deftroy us? I know that thou art the Holy One of God. And Tefus rebuked him, faying, Hold thy peace, unclean spirit, and come out of the man; and prefently be came out of him, and did not at all burt him. The following things were also said by a Pharisee; I faw that a great company came to Jesus from Galilee and Judea, and the sea-coast, and many countries about fordan; and many infirm persons came to him, and he healed them all . And I beard the unclean spirits crying out, and faying, Thou art the Son of God.

And Jesus strictly charged them, that they should not make him known.

VIII. Post hæc quidam nomine Centurio dixit, Ego in Capharhaum vidi Jesum, et rogavi eum dicens, Domine, puer meus jacet paraVIII. After this another person, whose name was Centurio, said, d I saw Jesus in Capernaum, and I intreated bim, saying, Lord, my servant

[.] Luke iv. 33, &c.

b Matt. v. 23.

Mark iii. 11.

lyticus in domo. mihi Jesus, Ego veniam et eurabo eum. Et ego dixi, Domine, non fum dignus ut intres sub tectum meum; sed tantum dic verbum, et fanabitur puer meus. Et dixit mihi Jesus, Vade, et ficut credidisti, fiat tibi. Et sanatus est puer ex illa hora. Deinde quidam regulus dixit, Habebam filium in Capharnaum qui moriebatur; et cum audiffem Jesum advenire in Galilæam, abii, et rogavi eum, ut descenderet in domum meam, et fanaret filium meum; incipiebat enim mori. Et dixit mihi, Vade, filius tuus vivit; et fanatus est filius meus ex illa horá. Et alii quidem multi ex Judæis, et viri et mulieres, clamaverunt dicentes, Vere filius Dei est iste, qui solo verbo omnia fanat, et dæmonia ei per omnia subjiciuntur. Dicunt quidam ex ipfis, Non est hæc potestas nisi a Deo. Dixit Pilatus Judæis, Quare vobis docentibus dæmonia non fubjiciuntur? Dicunt quidam ex ipfis, Non eft hæc potestas nisi a Deo, ut dæmonia subjiciantur. Alii autem dixe-

Et dixit lieth at home fick of the palfy. And Fesus said to me, I will come and cure him. But I faid, Lord, I am not worthy that thou shouldest come under my roof; but only speak the word, and my fervant shall be healed. And Jesus faid unto me, Go thy way; and as thou haft believed, fo be it done unto thee. And my fervant was healed from that same hour. Then a certain nobleman faid, I had a son in Capernaum, who lay at the point of death; and when I heard that fefus was come into Galilee, I went and befought him that he would come down to my house, and heal my son, for he was at the point of death. He faid to me, Go thy way, thy fon liveth. And my fon was cared from that hour. Besides thefe, also many others of the Tews, both men and women, cried out and faid, He is truly the Son of God, who cures all difeases only by his word, and to whom the devils are altogether subject. Some of them farther faid, This power can proceed from none but God. Pilate faid to the Jews, Why are not the devils subject to

your doctors? Some of them said, The power of subjecting devils cannot proceed but from God. But others said to Pilate,

runt Pilato, Quia Lazarum mortuum suscitavit post quatriduum de monumento. Audiens hæc præses, tremesactus, dixit ad multitudinem Judæorum, Quid vobis proderit, quod effundatis sanguinem innocentem?

IX. Et convocans Pilatus Nicodemum et quindecim viros, qui dixerunt quoniam non est natus ex fornicatione, dicit ad eos, Quid faciam, quoniam seditio fit in populo? Dicunt ei illi, Nescimus, ipsi videant qui seditionem commovent. Iterum Pilatus convocans multitudinem, dixit eis, Scitis, quia vobis confuetudo est per diem azymorum, ut dimittam vobis unum vinctum: habeo unum infignem vinctum homicidam, qui dicitur Barabbas, et Jesum qui dicitur Christus, in quo nullam causam mortis invenio: Quem ergo vultis ex his duobus dimitti? Clamaverunt autem omnes, dicentes, Barabbam dimitte nobis. Dicit eis Pilatus, Quid ergo faciam de Jesu qui dicitur

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That he had 2 raised Lazarus from the dead, after he had been four days in his grave. The governor hearing this, trembling said to the multitude of the Jews, What will it profit you to shed innecent blood?

IX. Then Pilate having called together Nicodemus, and the fifteen men who faid that Jesus was not born through fornication, faid to them, What Shall I do, seeing there is like to be a tumult among the people b. They say unto him, We know not; let them look to it, who raise the tumult. Pilate then called the multitude again, and faid to them, Ye know that ye have a custom, that I should release to you one prisoner at the feast of the passover: I have a noted prisoner, a murderer, who is called Barabbas, and Jesus who is called Christ, in whom I find nothing that deferves death: which of them therefore have you a mind that I Should release to you'? They all cry out, and fay, Release to us Barabbas. Pilate faith to them, What then Shall I do with Jesus who is called

John xi. 1, &c. Matt, xxvii. 24. Matt. xxvii. 21, &c. Christ?

Christus? Dicunt ei omnes, Crucifigatur. Iterum clamant dicentes Pilato, Non es Cæsaris amicus, si hunc dimittis, quia dixit se filium Dei esse et Regem. An forte vis hunc esse, et non Cæsarem? Tunc repletus furore Pilatus, dixit ad eos, Semper gens vestra seditiosa fuit, et qui profuerunt, contrarii eis fuistis. Responderunt Judæi, Qui funt qui fuerunt pro nobis? Dicit eis Pilatus, Deus vester, qui eruit vos de dura servitute Ægyptiorum, et transduxit per mare rubrum, ficut per aridam; et in eremo cibavit vos manna et carne coturnicum, et aquam de petra produxit, et legem de cœlo vobis dedit: et in omnibus irritastis Deum vestrum, et quæsivistis vobis vitulum facere conflatilem, et adorastis, et immolastis, et dixistis, Isti funt Dii tui, Ifrael, qui te eduxerunt de terra Ægypti. Et voluit Deus vester disperdere vos, et deprecatus est Moses pro vobis, ut non moreremini, et audivit Deus vester eum, et transtulit peccatum vestrum.

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Christ? They all answer, Let bim be crucified. Again they cry out and fay to Pilate, You are not the friend of Cafar, if you release this man2; for he bath declared that he is the Son of God, and a King. But are you inclined that he should be king, and not Cæfar? Then Pilate filled with anger faid to them, Your nation bath always been seditious, and you are always against those who have been serviceable to you. The Jews replied, Who are those who have been serviceable to us? Pilate anfwered them, Your God who delivered you from the hard bondage of the Egyptians, and brought you over the Red fea as though it had been dry land, and fed you in the wilderness with manna and the flesh of quails, and brought water out of the rock, and gave you a law from heaven; ye provoked bim all ways, and defired for yourselves a molten calf, and worshipped it, and sacrificed to it, and faid, These are thy Gods, O Ifrael, which brought thee out of the land of Egypt! On account of which your God was inclined to destroy you;

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but Moses interceded for you, and your God heard him, and for-

121.3

Deinde exacerbati voluistis occidere Prophetas vestros Mosen et Aaron, quando fugerunt in tabernaculum, et semper contra Deum et ejus Prophetas murmurastis. Et exfurgens de tribunali, voluit exire foras. Clamaverunt autem omnes Judæi, Regem scimus esse Cæsarem, non Jefum: nam quando hic natus est, tunc Magi venerunt, et ei munera obtulerunt; quod quum audiffet Herodes, turbatus est valde, et voluit occidere eum. Quod quum cognovisset pater ejus, fugit in Ægyptum cum matre sua Maria. Herodes, quum audiffet eum effe natum, voluit eum occidere; et mittens occidit omnes pueços, qui erant in Bethlehem et in omnibus finibus ejus, a bimatu et infra. Audiens Pilatus hæc verba, timuit; et filentio facto in populo, qui clamabat, dixit ad Jesum, Ergo Rex es tu? Dicunt ad Pilatum omnes Judiæ, Ifte est, quem Herodes quarebat occidere. Accipiens autem Pilatus aquam, lavit manus fuas coram populo, the by which same thank

gave your iniquity. Afterwards ye were enraged againft, and would have killed your Prophets, Moses and Aaron, when they fled to the tabernacle, and ye were always murmuring against God and his Prophets. And arising from his judgment-feat, he would have gone out; but the Jews all cried out, We acknowledge Cæfar to be King, and not Fefus. Whereas this person, as foon as he was born, the wife men came and offered gifts unto him; which when Herod beard, be was exceedingly troubled, and would have killed bim. When his father knew this, he fled with him and his mother Mary into Egypt. Herod, when he heard he was born, would have flain him; and accordingly fent and flew all the children which were in Bethlehem, and in all the coafts thereof, from two years old and unders. When Pilate heard this account, he was afraid; and commanding filence among the people, who made a noise, he faid to Jesus, Art thou therefore a king? All the Jews replied to Pilate, He

is the very person whom Herod sought to have slain. Then Pilate taking water, washed his hands before the people,

dicens, Innocens ego fum a fanguine justi hujus; vos videritis. Et responderunt Judæi, dicentes, Sanguis ejus fuper nos et fuper filios noftros. Tunc justit Pilatus adduci Jesum ante se, et prosecutus est eum his verbis; Genus tuum comprobavit te ut Regem; propter quod, ego Herodes præcipio flagellari te secundum statuta priorum principum; et in principio te alligari, et in cruce sufpendi in eo loco ubi tentus es, et duos malignos tecum, quorum nomina funt hæc, Dimas et Geftas. a foent

X. Et exivit Jesus de prætorio, et duo latrones cum eo; et quum pervenissent ad locum qui dicitur Golgotha, exfpoliaverunt eum vestimento fuo, et præcingunt eum linteo, et coronam de spinis imponunt super caput ejus, et dant arundinem in manu ejus. Similiter et duos latrones sufpendunt cum eo, Dimam a dextris, et Gestam a sinistris ejus. Jesus vero dixit, Pater mi, parce illis, quia nesciunt

and are leady there come fromb

and faid, I am innocent of the blood of this just person; look ye to it 2. The Jews answered and faid, His blood be upon us and our children. Then Pilate commanded Jesus to be brought before him, and spake to him in the following words; Thy own nation bath charged thee as making thyfelf a king; wherefore I Herod fentence thee to be whipped according to the laws of former governors; and that thou be first bound, then hanged upon a cross in that place where thou art now a prisoner; and also two criminals with thee, whose names are Dimas and Geftas.

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X. Then Jesus went out of the hall, and the two thieves with him; and when they came to the place which is called Golgothab, they stript him of his raiment, and girt him about with a linen cloth, and put a crown of thorns upon his head, and put a reed in his hand. And in like manner did they to the two thieves who were crucified with him, Dimas on his right hand, and Gestas on his left. But Jesus faid, My father, forgive them; for they know not

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² Matt. xxvii. 24, &c.

Matt. xxvii. 33.

quid faciunt. Et diviserunt vestimenta ejus, super vestem ejus mittentes fortem. Et steterunt populi, et irridebant eum principes sacerdotum et feniores Judæorum, dicentes, Alios falvos fecit, nunc feipfum falvum faciat, fi potest; si filius Dei est, nunc descendat de cruce. Deludebant eum ergo milites, et accipientes acetum et fel, offerebant ei bibere, et dicebant ad illum, Si tu es Rex Judæorum, libera temetipfum. Accipiens autem Longinus miles lanceam, aperuit latus ejus, et continuo exivit fanguis et aqua. Scripfit autem Pilatus titulum fuper crucem, literis Hebraicis, et Latinis, et Græcis, continentem hæc, Hic eft Rex Judaorum. Unus autem de duobus latronibus, qui crucifixi erant cum Jesu, nomine Gestas, dixit ad Jesum, Si tu es Christus, libera teipfum et nos. Respondens autem latro, qui a dextris ejus fuspensus erat, nomine Dimas, increpavit eum, et dixit, Non times tu Deum, qui in hoc judicio es ex damnatis? Nos autem digne et juste, secun-But Televille, day Jachen, m.

what they do. And they divided his garments, and upon his vesture they cast lots. The people in the mean time stood by, and the chief priests and elders of the Jews mocked him, faying, He faved others, let him now fave himfelf if he can; if he be the Son of God, let him now come down from the cross. The soldiers also mocked him, and taking vinegar and gall, offered it to him to drink, and faid to him, If thou art king of the Jews, deliver thyself. Then Longinus, a certain foldier, taking a spear , pierced his fide, and presently there came forth blood and water. And Pilate wrote the title upon the crofs in Hebrew, Latin, and Greek letters, viz. This is the king of the Jews b. But one of the two thieves who were crucified with Jesus, whose name was Gestas, said to Jefus, If thou art the Christ, deliver thyfelf and us. But the thief who was crucified on his right hand, whose name was Dimas, answering, rebuked him, and faid, Doft not thou fear God, who art condemned to this punishment? We indeed receive rightly and

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dum ea quæ fecimus, recepimus mercedem: hic autem
Jesus, quid mali fecit? Et
post hæc suspirans dixit ad
Jesum, Memento mei, Domine, dum veneris in regnum
tuum. Respondit autem Jesus, dixit ad illum, Amen dico tibi, quia hodie mecum
eris in Paradiso.

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XI. Erat autem hora quafi sexta, et tenebræ factæ funt fuper universam terram usque ad horam nonam. Sole autem obscurante, ecce velum templi scissum est a summo usque deorsum, et petræ scissæ funt, et monumenta aperta funt, et multa corpora fanctorum, qui dormierunt, furrexerunt. Et circa horam nonam exclamavit Jesus voce magna, dicens, Hely, Hely, Lama zabathani? quod est interpretatum, Deus meus, Deus meus, ut quid dereliquisti me ? Et post hæc dicit Jesus, Pater, in manus tuas commendo spiritum meum; et hæc dicens, emifit spiritum. Videns autem Centurio quia Jesus fic clamans emififfet spiritum, glorificavit Deum, et dixit,

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justly the demerit of our actions; but this Jesus, what evil hath he done? After this groaning, he said to Jesus, Lord, remember me when thou comest into thy kingdom. Jesus answering, said to him, Verily I say unto thee, that this day thou shalt be with me in Paradise.

Lyubau aslerig motor taguel

XI. And it was about the fixth hour', and darkness was upon the face of the whole earth until the ninth hour. And while the fun was eclipfed, behold the vail of the temple was rent from the top to the bottom; and the rocks also were rent, and the graves opened, and many bodies of faints, which flept, arose. And about the ninth hour Jesus cried out with a loud voice. faying, Hely, Hely, lama zabathani? which, being interpreted, is, My God, My God, why bast thou forsaken me? And after these things, Jesus faid, Father, into thy hands I commend my spirit; and having faid this, he gave up the ghost. But when the centurion faw that Jesus thus crying out gave up the ghoft, he glorified God, and faid,

Vere hic homo justus erat. Et omnes populi circumstantes conturbati funt vehementer ad spectaculum illud; et confiderantes quæ facta funt, percusserunt pectora sua, et tunc revertebantur in civitatem Jerusalem. Centurio veniens ad præsidem, retulit illi omnia quæ facta funt. Quum autem præses audivisfet omnia quæ facta erant, contristatus est nimis; et convocans Judæos fimul, dixit ad illos, Vidistis signa quæ facta funt in Sole, et cætera omnia quæ facta funt, dum Jefus moriebatur? Quod quum audissent Judæi, responderunt præfidi, Eclipfis facta eft Solis fecundum veterem confuetudinem. Stabant autem omnes noti ejus a longe, fimiliter et mulieres quæ fecutæ fuerant Jesum a Galilæa, hæe videntes. Et ecce yir quidam ab Arimathæa; nomine Joseph, qui etiam erat discipulus Jesu, occulte tamen propter metum Judæorum, venit ad præsidem, rogavitque præsidem, ut permitteret illi, ut tolleret corpus Jesu de cruce. Et præses permisit:

Of a truth this was a just man. And all the people who stood by, were exceedingly troubled at the fight; and, reflecting upon what had paffed, fmote upon their breafts, and then returned to the city of Jerusalem. The centurion went to the governor, and related to him all that had paffed; and when he had heard all these things, he was exceeding forrowful; and calling the Jews together, faid to them, Have ye feen the miracle of the fun's eclipse, and the other things which came to pass, while Jesus was dying? Which when the Jews heard, they answered to the governor, The eclipse of the fun bappened according to its usual custom. But all those who were the acquaintance of Christ, stood at a diffance, as did the women who had followed Jefus from Galilee, obferving (all) these things. And abehold a certain man of Arimathæa, named Joseph. who also was a disciple of Jefus, but not openly for for fear of the Jews, came to the governor, and intreated the governor, that he would give

governor, that he would give him leave to take away the body of Jesus from the cross. And the

Venit autem Nicodemus ferens secum mixturam myrrhæ
et aloes, quasi libras centum,
et deposuerunt Jesum cum lacrymis de cruce, et ligaverunt illum in linteis cum aromatibus, ut mos sepeliendi
est Judæis, et posuerunt illum
in monumentum novum, quod
Joseph construxerat, et de
petra excidi curaverat, in quo
nullus homo positus suerat, et
advolverunt saxúm magnum
ad ostium speluncæ.

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governor gave him leave. And Nicodemus came, bringing with him a mixture of myrrh and aloes about a hundred pound weight; and they took down Jefus from the crofs with tears, and bound him in linen cloaths with spices, according to the custom of burying among the Jews, and placed him in a new tomb, which Joseph had built, and caused to be cut out of a rock, in which never any man had been put; and they rolled

et flacellis keershis gum, et

a great stone to the door of the sepulchre.

XII. Audientes autem iniqui Judæi, quia corpus Jesu petiit et sepelivit, quærebant et Nicodemum, et istos quindecim viros, qui dixerunt ante præfidem, quia non est natus de fornicatione, et alios bonos qui opera bona declaraverant. Omnibus autem occultatis præ timore Judæorum, folus Nicodemus oftendit se eis. Quomodo ifti ingreffi fynagogam? et responderunt ei Judæi, Et tu quomodo aufus es ingredi fynagogam, quia consentiens Christoeras? Pars illius tecum fiat in futuro feculo. Et respondit Nicoolivered, That Press is tike

XII. When the unjust Jews heard that (Joseph) had begged and buried the body of Jesus, they fought after Nicodemus, and those fifteen men who had testified before the governor, that (Jefus) was not born through fornication. and other good persons, who had shewn any good actions towards him. But when they all concealed themselves through fear of the Jews, Nicodemus alone shewed himself to them, (and faid) How can fuch persons as these enter into the synagogue? The Tews answered him, But how durft thou enter into the fynagogue,

who wast a confederate with Christ? Let thy lot be along with bim in the other world. Nicodemus answered, Amen; so may

demus, Amen; fic fiat, ut pars mihi fit cum isto in regno fuo. Similiter et Joseph, quum ascendisset ad Judæos, dixit eis, Quare contriftati estis adversum me, quia petii a Pilato corpus Jesu? Ecce, in monumento meo pofui eum, et involvi in findone munda, et appolui lapidem magnum ad offium speluncæ. Ego bene egi circa istum; vos enim non bene egiftis adversus justum, ut eum crucifigeretis, sed aceto potastis eum, et spinis eum coronastis, et flagellis lacerastis eum, et fanguinem ejus imprecati eftis. Hæc audientes Judæi, contriftati funt animo et conturbati. Et apprehenderunt Joseph, et jusserunt eum custodiri ante diem fabbati ufque post diem sabbatorum. Et dixerunt ei, Agnosce, quia hac hora non competit aliquid agere adverfum te mali, donec primum fabbatum illucescat. Scimus autem, quia nec fepultura dignus eris, sed dabimus carnes tuas volatilibus cœli et bestiis terræ. Respondit Joseph, Iste sermo fimilis est Goliæ superbo, qui exprobravit Deum vivum adversus sanctum David. Scitis

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it be, that I may have my lot with him in his kingdom. In like manner Joseph, when he came to the Jews, faid to them, Why are ye angry with me for defiring the body of Fefus of Pilate? Behold, I have put him in my tomb, and wrapped him up in clean linen, and put a stone at the door of the sepulchre: I have acted rightly towards him; but ye have acted unjustly against that just person, in crucifying him, giving him vinegar to drink, crowning him with thorns, tearing his body with whips, and prayed down (the guilt of) bis blood upon you. The Jews at the hearing of this were disquieted and troubled; and they feized Joseph, and commanded him to be put in custody before the fabbath, and kept there till the fabbath was over. And they faid to him, Make confession; for at this time it is not lawful to do thee any harm, till the first day of the week come. But we know that thou wilt not be (thought) worthy of a burial; but we will give thy flesh to the birds of the air, and the beafts of the earth. Joseph answered, That speech is like (the fpeech of) proud Goliah,

But

who repreached the living God (in speaking) against David.

autem vos, Scribæ et Doctores, quia Deus dicit per Prophetam, Mibi vindictam, et ego retribuam, mihi tantum quod promittis malum. Potens est Deus, quem in cruce suspendistis, eripere me de manu vestra. Super vos omne facinus veniet. Præses enim, quando manus fuas lavit, dixit, Mundus fum ego a fanguine justi hujus. Et vos respondentes clamastis, Sanguis ejus super nos et nostros filios. Sicut dixistis, et pereatis in æternum. Audientes autem Judæi sermones istos, exacerbati funt animo nimis; et apprehendentes Joseph, incluserunt eum in cubiculum, ubi non erat fenestra. Signaverunt offium cubilis fuper clavem; Annas et Caiphas custodes posuerunt, et consilium fecerunt cum Sacerdotibus et Levitis, ut congregarentur omnes post diem fabbati; et cogitaverunt quali morte occiderent Joseph: hoc facto, jusserunt principes Annas et Caiphas præsentari Jofeph.

But ye Scribes and Doctors know, that God faith by the Prophet, Vengeance is mine, and I will repay to you aevil equal to that which ye have threatened to me. The God whom you have hanged upon the cross, is able to deliver me out of your hands. All your wickedness will return upon you. For the governor, when he washed his hands, said, I am clear from the blood of. this just person. But ye anfwered and cried out, His blood be upon us and our children. According as ye have faid, may ye perish for ever. The elders of the Jews hearing these words, were exceedingly enraged; and feizing Joseph, they put him into a chamber where there was no window; they fastened the door, and put a feal upon the lock; and Annas and Caiaphas placed a guard about it, and took counsel with the Priests and Levites, that they should all meet after the Sabbath, and they contrived to what death they should put Joseph. When they had done

this, the rulers, Annas and Caiaphas, ordered Joseph to be brought forth.

Here something seems to be left out.

Deut. xxxii. 35. Heb. x. 30.

XIII. Hæc audiens omnis congregatio, admirantes obstupuerunt, quia signatam invenerunt clavem cubiculi, nec invenerunt Joseph. Annas et Caiphas abierunt. Hæc omnibus admirantibus, ecce quidam de militibus, qui sepulchrum custodiebant, in synagoga dixit, Quia nobis cuftodientibus monumentum Jefu, facta est terræ motio, et vidimus angelum Dei, quomodo revolvit monumenti lapidem et sedebat super eum ; et aspectus ejus erat sicut fulgur, et vestimentum ejus ficut nix; et præ timore effecti sumus velut mortui. Et audivimus angelum dicentem mulieribus ad fepulchrum Jefu, Nolite timere; scio quod Jesum quæritis crucifixum; hic furrexit, ficut prædixit. Venite, et videte locum ubi positus erat; et cito euntes, dicite discipulis ejus, quia furrexit a mortuis, et præcedet vos in Galilæam; ubi eum videbitis, ficut dixit vobis. Et convocantes Judæi omnes milites qui custodierant monumentum Jesu, dix-

XIII. When all the affembly heard this, they admired and were aftonished, because they found the fame feal upon the lock of the chamber, and could not find Joseph. Then Annas and Caiaphas went forth, and while they were all admiring (at Joseph's being gone), behold one of the foldiers, who kept the fepulchre (of Jesus), spake in the affembly, a That while they were guarding the sepulchre of Fesus, there was an earthquake; and we saw an angel of God roll away the stone of the sepulchre and b fit upon it; and his countenance was like lightning, and his garment like Snow; and we became through fear like persons dead. And we heard an angel saying to the women at the sepulchre of Jesus, Do not fear; I know that ye feek Jesus who was crucified: he is rifen as he foretold. Come and fee the place where he was laid; and go presently, and tell his difciples that he is rifen from the dead, and he will go before you into Galilee; there ye shall see him, as he told you.

Then the Jews called together all the foldiers who kept the sepulchre of Jesus, and said to them, Who are those women,

^{*} Matt. xxviii. 11, 12, &c.

b Matt. xxviii. 1, 2, &c.

erunt eis, Quæ funt mulieres illæ, ad quas angelus loquutus eft? Quare eas non tenuistis? Respondentes milites dixerunt, Mulieres nescimus quæ fuerunt, et nos ut mortui facti fumus præ timore angeli; et quomodo potuissemus apprehendere mulieres illas? Dixerunt illis Judæi, Vivit Dominus, quia non credimus vobis. Respondentes milites dixerunt Judæis, Tanta miracula facientem Jesum vidistis et audistis, et non ei creditis; quomodo nobis credituri estis? Bene quidem dixistis, Vivit Dominus, et vere vivit ipse Dominus. Nos audivimus, quia ipfum Joseph, qui sepelivit corpus Jesu, inclusistis in cubiculo, super clavem fignantes, et aperientes non invenistis eum. ergo vos Joseph, quem in cubiculo custoditis, et nos dabimus Jesum, quem in sepulchro custodivimus. Respondentes Judæi dixerunt, Jofeph nos dabimus, date nobis Joseph autem in cifefum. vitate sua Arimathia est. Respondentes milites dixerunt, Si Joseph in Arimathia est, et Jesus in Galilæa est, sicut audivimus ab angelo dicente Hæc audientes mulieribus. Judæi timuerunt, dicentes ad

to whom the angel spoke? Why did ye not seize them? The foldiers answered and said, We know not who the women were; besides, we became as dead perfons through fear, and how could we seize those women? The Jews faid to them, As the Lord liveth, we do not believe you. The foldiers anfwering, faid to the Jews, When ye faw and heard fefus working so many miracles, and did not believe him, how should ye believe us? Ye well faid, As the Lord liveth, for the Lord truly does live. We have heard that ye shut up Foseph, who buried the body of Fefus, in a chamber, under a lock which was fealed; and when ye opened it, found him not there. Do ye then produce Toleph whom ye put under guard in the chamber, and we will produce Jesus whom we guarded in the sepulchre. The Jews answered, and faid, We will produce Joseph, do ye produce Jesus. But Joseph is in bis own city of Arimathea. The foldiers replied, If Foseph be in Arimathea, and fesus in Galilee, we heard the angel inform the women. The Jews hearing this, were afraid, and faid among themselves, If by

femetipsos, Nequando audientes fermones istos, omnes credent in Jesum. Et congregantes pecuniam multam, dederunt militibus, dicentes, Dicite, quia vobis dormientibus venerunt discipuli Jesu nocte, et furati sunt corpus Jesu. Et si hoc auditum suerit a Pilato præside, nos satisfaciemus pro vobis, et securos vos faciemus. Milites vero accipientes sic dixerunt, ut a Judæis moniti sunt; et disfamatus est omnibus sermo illorum.

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Whether with burning the keels in XIV. Quidam autem facerdos, nomine Phinees, et Ada præceptor, et Levita, nomine Ageus, ifti tres venerunt de Galilæa in Jerusalem, et dixerunt principibus sacerdotum, et omnibus qui in fynagogis erant, Quia Jesum crucifixiftis, quem vidimus cum undecim discipulis suis loquentem et sedentem in medio eorum in monte Oliveti, et dicentem eis, Euntes in mundum universum, prædicate omnibus gentibus, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti;

any means these things should become publick, then every body will believe in Jesus. Then they gathered a large fum of money, and gave it to the foldiers, faying, Do ye tell the people that the disciples of Fefus came in the night when ye were afteep, and stole away the body of Jesus; and if Pilate the governor should hear of this, we will satisfy him and fecure you. The foldiers accordingly took the money, and faid as they were in-· structed by the Jews; and their report was spread abroad among all the people.

XIV. But a certain priest Phinees, Ada a schoolmaster, and a Levite, named Ageus, they three came from Galilee to Jerusalem, and told the chief priefts and all who were in the fynagogues, faying, We have seen Jesus, whom ye crucified, talking with his eleven disciples, and sitting in the midst of them in mount Olivet, and saying to them2, Go forth into the whole world, preach the Gospel to all nations, baptizing them in the name of the Father, and the Son, and the Holy Ghost; and

Matt. xxviii. 16. & Mark xvi. 16.

et qui crediderit et baptizatus fuerit, hic falvus erit. Et quum hæc loquutus fuisset discipulis suis, vidimus eum ascendentem in cœlum. Et hæc audientes principes facerdotum, et seniores, et Levitæ, dixerunt tribus viris illis, Date gloriam Deo Israel, et date ei confessionem, si vera sunt quæ vidistis et audistis. Illi autem respondentes, dixerunt, Vivit Dominus patrum noftrorum, Deus Abraham, et Deus Isaac, et Deus Jacob; ficut audivimus loquentem. Jesum cum discipulis suis, et ficut vidimus eum ascendentem in cœlum, fic veritatem dicimus vobis. Et respondentes tres viri dixerunt, et superaddentes sermones hos iidem tres viri dixerunt, Si verba quæ audivimus ab Jefu, et quod vidimus eum afcendentem in coelos, taceamus, peccatum habebimus. Statim exfurgentes principes facerdotum, tenentes legem Domini, adjuraverunt contra eos, dicentes, Jam enim amplius non nuntietis verba quæ loquuti estis de Jesu; et dederunt eis pecuniam multam, et miserunt cum eis alios viros, qui ducerent eos usque in

whofoever shall believe and be baptized, shall be faved. And when he had faid thefe things to his disciples, we saw him ascending up to heaven. When the chief Priests, and Elders, and Levites heard these things, they faid to these three men, Give glory to the God of Ifrael, and make confession to him, whether those things are true, which (ye fay) ye have feen and heard. They answering, said, As the Lord of our fathers liveth, the God of Abraham, and the God of Isaac, and the God of Facob, according as we heard Jefus talking with his disciples, and according as we faw him afcending up to heaven, so we have related the truth to you. And the three men farther answered and faid, adding these words, If we should not own the words which we heard Fefus speak, and that we saw him afcending into heaven, we should be guilty of sin. Then the chief priests immediately rose up, and holding the book of the Law in their hands, conjured those men, saying, Ye shall no more hereafter ever declare those things which ye have spoke concerning Jesus. And they gave them a large

fum of money, and fent other persons along with them, who U 3 should

regionem fuam, ut nullo modo starent in Jerusalem. Congregati funt ergo omnes Judæi, et fecerunt inter se magnam lamentationem, dicentes, Quid eft hoc fignum quod factum est in Jerusalem ? Annas autem et Caiphas confolantes eos, dixerunt, Nunquid militibus, qui custodierunt monumentum Jesu, debemus credere, dicentibus nobis, quoniam angelus revolvit lapidem de oftio monumenti? Forfitan hæc discipuli ejus dixerunt eis, et dederunt pecuniam, ut hæc dicerent, et tollerent corpus Jefu. Hoc autem scitote, quod non est credendum ullo modo alienigenis; quia et a nobis acceperunt pecuniam copiolam, et fecundum quod docuimus eos dicere, fic omnibus dixerunt: aut nobis habent tenere fidem, aut discipulis Jesu.

should conduct them to their own country, that they might not by any means make any fray at Jerusalem. Then the Jews did assemble all together, and having expressed the most lamentable concern, faid, What is this extraordinary thing which is come to pass in Ferusalem? But Annas and Caiaphas comforted them, faying, Why should we believe the foldiers who guarded the sepulchre of Jesus, in telling us, that an angel rolled away the stone from the door of the sepulchre? Perhaps his own disciples told them this, and gave them money that they should say so, and they themfelves took away the body of Jesus. Besides, consider this, that there is no credit to be given to foreigners (Heathens) because they also took a large fum of us, and they have declared to us according to the

instructions which we gave them. They must either be faithful to us, or to the disciples of Jesus.

XV. Exsurgens vero Nicodemus, dixit, Recte loquimini, filii Israel, Vos audistis omnia quæ loquuti sunt tres illi viri, jurantes in lege Domini. Qui dixerunt, Vidimus Jesum loquentem cum discipulis suis super montem

XV. Then Nicodemus arose, and said, Ye say right, O sons of Israel, ye have heard what those three men have swore by the Law of God, who said, We have seen Jesus speaking with his disciples upon mount Olivet, and we saw

Oliveti, et vidimus eum afcendentem in cœlum. Et docet nos Scriptura, quod beatus Helias propheta assumptus est. Et interrogatus Helifeus a filiis prophetarum, Ubi est pater noster Helias? Dixit eis, Quia assumptus est. Et dixerunt filii prophetarum ad eum, Forsitan spiritus rapuit illum in montibus Ifrael, forsitan inveniemus eum. Et deprecati funt Heliseum, et ambulavit cum illis tribus diebus, et non invenerunt eum. Et nunc audite me, filii Ifrael, et mittamus viros in montes Israel, ne forte rapuerit spiritus Jesum, et forfitan inveniemus eum, et agemus pœnitentiam. Et placuit omni populo confilium Nicodemi; et miserunt viros, et quærentes non invenerunt Jesum; et reversi dixerunt, Circumeuntibus nobis non invenimus Jesum, sed invenimus Joseph in civitate sua Arimathia. Hæc audientes principes et omnes populi, gavisi sunt, et glorificaverunt Deum Israel, quia inventus est Joseph, quem incluserunt in cubiculo, et non invenerunt. Et facientes congre-

faw him ascending up to heaven. And the Scripture teacheth us that the bleffed Prophet Elijah was taken up to heaven; and Elisha being asked by the sons of the Prophets, Where is our father Elijah? He said to them, that he is taken up to heaven. And the sons of the Prophets faid to him, Perhaps the spirit hath carried him into one of the mountains of Ifrael, there perhaps we shall find him. And they befought Elisha, and he walked about with them three days, and they could not find him. And now hear me, O sons of Israel, and let us fend men into the mountains of Ifrael, lest perhaps the spirit bath carried away Jesus, and there perhaps we shall find him, and be satisfied. And the counsel of Nicodemus pleased all the people; and they fent forth men who fought for Jefus, but could not find him; and they returning, faid, We went all about, but could not find Fesus, but we have found Foseph in his city of Arimathea. The rulers hearing this, and all the people, were glad, and praised the God of Israel, because Joseph was

found, whom they had shut up in a chamber, and could not find. And when they had formed a large affembly, the U 4 chief

gationem magnam, dixerunt principes facerdotum, Quo ordine possimus adducere Jofeph ad nos, et loqui cum eo? Et tollentes tomum chartæ, scripserunt ad Joseph, dicentes, Pax tecum, et omnibus qui tecum funt. Scimus quia peccavimus tibi et in Deum. Dignare ergo venire ad patres tuos, quia admirati fumus de affumptione tua. Scimus quia malignum confilium habuimus adverfum te, et Dominus suscepit te, et ipse Dominus liberavit de confilio nostro. Pax tibi, Joseph, honorabilis ab omni plebe. Et elegerunt septem viros, amicos Joseph, et dixerunt ad eos, Dum perveneritis ad Jofeph, falutate eum in pace, dantes ei epistolam. Et pervenientes viri ad Joseph, salutantes eum pacifice, dederunt ei libellum epistolæ. Et quum legisset Joseph, dixit, Benedictus Dominus Deus, qui liberafti me ab Ifrael, ut non effunderet fanguinem Benedictus Deus, qui protexisti me sub alis tuis. Et osculatus est eos Joseph, et suscepit in domum fuam. Alia autem die ascendens Joseph afinum fuum,

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chief Priests said, By what means shall we bring Joseph to us to speak with him? And taking a piece of paper, they wrote to him, and faid, Peace be with thee, and all thy family. We know that we have offended against God and thee. Be pleased to give a visit to us your fathers, for we were perfeetly surprized at your escape (from prison). We know that it was malicious counsel which we took against thee, and that the Lord took care of thee, and the Lord himself delivered thee from our designs. Peace be unto thee, Joseph, who art honourable among all the people. And they chose feven of Joseph's friends, and faid to them, When ye come to fofeph, falute him in peace, and give him this letter. Accordingly, when the men came to Joseph, they did salute him in peace, and gave him the letter. And when Joseph had read it, he said, Bleffed be the Lord God, who didft deliver me from the Ifraelites, that they could not shed my blood. Bleffed be God, who hast protected me under thy wings. And Joseph kiffed them, and took them into his house. And on the morrow, Joseph mounted his ass, and

went

ambulavit cum illis, et perrexerunt in Jerusalem. Et quum audissent hæc omnes Judæi, occurrerunt ei obviam, clamantes et dicentes, Pax in introitum tuum, pater Quibus respondens Joseph. ait, Pax Domini omni populo. Et osculati sunt eum omnes. Et suscepit eum Nicodemus in domum fuam, faciens magnam susceptionem. Alia autem die parasceuæ, Annas, et Caiphas, et Nicodemus dixerunt ad Joseph, Da confessionem Deo Israel, et manifesta nobis omnia de quibus interrogatus fueris; quia contristati sumus, eo quod sepelisti corpus Domini Jesu; includentes te in cubiculo non invenimus te, et admirati sumus nimis, et pavor nos comprehendit, usque dum te sufcepimus præsentem. Coram Deo ergo manifesta nobis quod factum est. Refpondens autem Joseph, dixit, Bene reclusistis me in die parasceuze ad vesperum. Quum starem in oratione mea die fabbati media nocte, suspensa est domus a quatuor angelis; et vidi Jesum sicut fulgorem lucis, et præ timore cecidi in

went along with them to Jerusalem. And when all the Jews heard these things, they went out to meet him, and cried out, faying, Peace attend thy coming (hither), father Toseph. To which he answered, Prosperity from the Lord attend all the people. And they all kissed him; and Nicodemus took him to his house, having provided a large entertainment. But on the morrow, being a preparationday, Annas, and Caiaphas, and Nicodemus faid to Jofeph, Make confession to the God of Ifrael, and answer to us all those questions which we shall ask thee; for we have been very much troubled, that thou didft bury the body of Jefus; and that when we had locked thee in a chamber, we could not find thee; and we have been afraid ever fince, till this time of thy appearing among us. Tell us therefore before God, all that came to pass. Then Joseph answering, faid, Ye did indeed put me under confinement, on the day of preparation, till the morning. But while I was standing at prayer in the middle of the night, the house was

furrounded with four angels; and I saw Jesus as the brightness of the sun, and fell down upon the earth for fear. But Jesus

terram. Jesus autem tenens manum meam, elevavit me de terra, rosque perfudit me; et extergens faciem meam, ofculatus est me, et dixit mihi, Noli timere, Joseph; respice in me, et vide quia ego fum. Ego autem respexi, et dixi, Rabboni Helias! et dixit ad me, Non fum Helias ego, fed fum Jesus Nazarenus, cujus corpus sepelisti. Ego autem dixi ad eum, Oftende mihi monumentum ubi posui te. Jesus vero tenens manum meam, deduxit me in locum ubi pasui eum, et ostendit mihi findenem, et fasciale in quo caput ejus involveram. Tunc cognovi quia Jesus est, et aderavi eum, et dixi, Benedictus qui venit in nomine Domini. Jesus vero tenens manum meam, duxit me in Arimathiam in domum meam, et dixit mihi, Pax tibi, et ufque in quadragefimum diem non exeas de domo tua; ego autem ambulo ad discipulos meos.

XVI. Quum hæc omnia audissent principes Sacerdotum, et cæteri Sacerdotes et Levitæ, stupefacti sunt, et veluti mortui ceciderunt in facies suas in terram, et exclamantes ad se, dixerunt,

Fefus laying hold on my hand, lifted me from the ground, and the dew was then sprinkled upon me; but he, wiping my face, kiffed me, and faid unto me, Fear not, Joseph; look upon me, for it is I. Then I looked upon bim, and said, Rabboni Elias! He answered me, I am not Elias, but Jesus of Nazareth, whose body thou didft bury. I faid to bim, Shew me the tomb in which I laid thee. Then Jesus, taking me by the hand, led me unto the place where I laid him, and showed me the linen clothes, and napkin which I put round his head. Then I knew that it was Jesus, and worshipped him, and said, Bleffed be he who cometh in the name of the Lord. Fefus again taking me by the hand, led me to Arimathea to my own house, and said to me, Peace be to thee; but go not out of thy house till the fortieth day; but I must go to my disciples.

XVI. When the chief Priests and Levites heard all these things, they were astonished, and fell down with their faces on the ground as dead men, and crying out to one another, said, What is this

Quid est hoc fignum, quod factum est in Jerusalem? Novimus patrem et matrem Jesu. Dixit et quidam Levita, Ego cognovi multos de cognatione sua timentes Deum, et cum orationibus semper in Templo hostias et holocausta offerentes Deo Israel. Et quando fuscepit eum magnus Sacerdos Simeon, tenens in manibus, dixit ad eum, Nunc dimittis fervum tuum, Domine, fecundum verbum tuum, in pace; quia viderunt oculi mei falutare tuum, quod parasti ante faciem omnium populorum: lumen ad revelationem Gentium, et gloriam plebis tuæ Ifrael. Similiter et ipse Simeon benedixit Mariam matrem Jesu, et dixit ei, Annuntio tibi de puero isto: Hic positus est in ruinam et resurrectionem multorum, et in fignum contradictionis. Et tuam ipfius animam pertranfibit gladius, et revelabuntur de multis cordibus cogitationes. Tunc dixerunt omnes Judæi, Mittamus ad illos tres viros, qui dixerunt se eum vidisse colloquentem cum discipulis suis in monte Oliveti. Hoc facto, interrogaverunt

this extraordinary fign which is come to pass in Ferusalem? We know the father and mother of Jesus. And a certain Levite said, I know many of bis relations, religious persons. who are wont to offer facrifices and burnt-offerings to the God of Ifrael, in the Temple, with prayers. And when the High-Priest Simeon took him up in his arms, he faid to him, 2 Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have feen thy falvation, which thou hast prepared before the face of all people : a light to enlighten the Gentiles, and the glory of thy people Ifrael. Simeon in like manner bleffed Mary the mother of Jesus, and said to her, I declare to thee concerning that child, He is appointed for the fall and rifing again of many, and for a fign which shall be spoken against. Yea, a sword shall pierce through thine own foul also, and the thoughts of many hearts shall be revealed. Then faid all the Jews, Let us fend to those three men, who faid they faw him talking with his disciples in mount Olivet. After this, they asked them,

eos, quæ vidissent. Qui respondentes uno ore, dixerunt, Vidit Dominus Deus Ifrael, quia manifeste vidimus Jesum colloquentem cum discipulis fuis in monte Oliveti, et afcendentem in cœlum. Tunc Annas et Caiphas fegregaverunt eos ab invicem, et interrogaverunt eos fingulatim; qui unanimiter veritatem confitentes, dixerunt se vidisse Jefum. Tunc Annas et Caiphas dixerunt, Lex noftra continet, In ore duorum vel trium testium stat omne verbum. Sed quid diximus? Beatus Enoch placuit Deo, et translatus est verbo Dei; et beati Mosi sepultura non invenitur. Jesus autem traditus est Pilato, flagellatus, confputus, spinis coronatus, lancea percuffus, et crucifixus, in ligno mortuus, et sepultus eft; et corpus ejus pater honorabilis Joseph sepelivit in sepulchro novo, et testificatus est eum vidisse vivum. Et tres viri illi testificati sunt vidisse eum colloquentem cum discipulis suis in monte Oliveti, et ascendentem in cœlum: which willings was b

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What they had feen; who anfwered with one accord, In the presence of the God of Israel we affirm, that we plainly faw Jefus talking with his disciples in mount Olivet, and ascending up to heaven. Then Annas and Caiaphas took them into feparate places, and examined them separately; who unanimously confessed the truth, and faid, they had feen Fefus. Then Annas and Caiaphas faid, Our Law faith, By the mouth of two or three witnesses every word shall be established. But what have we faid? The bloffed Enoch pleased God, and was translated by the word of God; and the burying-place of the bleffed Moses is not known. But Fefus was delivered to Pilate, whipped, crowned with thorns, fpit upon, pierced with a spear, crucified, died upon the cross, and was buried, and his body the honourable Joseph buried in a new sepulchre, and testifies that he faw him alive; and besides these men have declared, that they faw him talking with his disciples in mount Olivet, and afcending up to

XVII. Exfurgens autem Joseph, dixit ad Annam et Caipham, Vere et bene admiramini, quoniam audistis quod visus est Jesus, de morte vivus, afcendisse in cœlum. Vere admirandum est, quia non folum refurrexit a mortuis, sed etiam de monumentis refuscitavit mortuos, et a multis visi sunt in Jerusalem. Et nunc audite me, quia omnes cognovimus beatum Simeonem Sacerdotem magnum, qui suscepit in manibus suis Jesum infantem in Templo. Et ipse Simeon habuit duos filios germanos fratres, et nos omnes in dormitione et in sepultura eorum fuimus. Ambulate ergo, et videte monumenta eorum; aperta enim funt, quia furrexerunt; et ecce funt in civitate Arimathia, fimul viventes in orationibus. Quidam audiunt clamantes, cum nemine tamen loquentes, fed ut mortui filentes. Sed venite, ambulemus ad iftos, cum omni honore et moderatione perducamus eos ad nos. Et si adjuraverimus eos, forfitan loquentur nobis de refurrectione eorum mysteria

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XVII. Then Joseph rising up, faid to Annas and Caiaphas, Ye may be justly under a great surprize, that you have been told, that Jefus is alive, and gone up to heaven. is indeed a thing really furprizing, that he should not only bimself arise from the dead, but also raise others from their graves, who have been feen by many in Ferusalem 2. And now hear me a little: We all knew the bleffed Simeon the high Priest, who took Fefus when an infant into his arms in the Temple. This same Simeon had two fons of his own, and we were all present at their death and funeral. Go therefore and see their tombs, for these are open, and they are risen; and behold, they are in the city of Arimathea, spending their time together in offices of devotion. Some, indeed, have heard the found of their voices (in prayer), but they will not discourse with any one, but they continue as mute as dead men. But come, let us go to them, and behave ourselves towards them with all due respect and caution. And if we can bring them to

fwear, perhaps they will tell us some of the mysteries of their

quædam. Hæc audientes Judæi, gavisi funt omnes valde. Et euntes Annas et Caiphas, Nicodemus, et Joseph, et Gamaliel, non invenerunt eos in fepulchris eorum; fed ambulantes in civitatem Arimathiam, ibi eos invenerunt in oratione flexis genibus intentos; et osculantes eos cum omni veneratione et timore Dei, perduxerunt eos Jerufalem in fynagogam; et claufis januis, tollentes legem Domini, et ponentes eam in manibus eorum, adjuraverunt eos per Deum Adonai et Deum Ifrael, qui per legem et prophetas loquutus est patribus nostris, dicentes, Si ipsum esse creditis Jesum, qui vos fuscitavit a mortuis, dicite nobis quod vidiftis, et quomodo resuscitati estis a mortuis. Hanc adjurationem audientes Charinus et Lenthius, contremuerunt corpore, et conturbati corde gemuerunt; et simul respicientes in cœlum, fecerunt fignaculum crucis digitis suis in linguis suis; et statim fic loquuti funt, dicentes, Date nobis fingulos tomos chartæ, et scribemus vobis omnia quæ vidimus. Et dederunt eis. Et sedentes finguli scripferunt, dicentes,

refurrection. When the Jews heard this, they were exceedingly rejoiced. Then Annas and Caiaphas, Nicodemus, Joseph, and Gamaliel went (to Arimathea), but did not find them in their graves; but walking about the city, they found them on their bended knees at their devotions; then faluting them with all respect and deference to God, they brought them to the fynagogue at Jerusalem; and having thut the gates, they took the book of the Law of the Lord, and putting it in their hands, fwore them by God Adonai, and the God of Ifrael, who spake to our fathers by the law and the prophets, faying, If ye believe bim who raised you from the dead, to be fefus, tell us what ye have seen, and how ye were raised from the dead. Charinus and Lenthius (viz. the two fons of Simeon) trembled when they heard thefe things, and were diffurbed, and groaned; and at the fame time looking up to heaven, they made the fign of the cross with their fingers on their tongues, and immediately they spake, and said, Give each of us some paper, and we will write down for you all those things which

we have seen. And they each sat down and wrote, saying,

XVIII.

XVIII. Domine Jesu, et Pater Deus, mortuorum resurrectio et vita, permitte nobis loqui mysteria tua, quæ
post mortem crucis tuæ vidimus, quia per te adjurati sumus: tu enim prohibuisti
servis tuis, ne referrent secreta divinæ majestatis tuæ,
quæ apud inseros secisti.

Nos autem quum essemus cum patribus nostris politi in profundo inferni, in caligine tenebrarum, subito factus est aureus folis color, purpureaque realis lux illustrans; statim omnis generis humani pater Adam cum omnibus patriarchis et prophetis exultaverunt, dicentes, Lux ista auctor luminis sempiterni est, quæ nobis promifit transmittere lumen coæternum. Et exclamavit Isaias Propheta, et dixit, Hæc eft lux Patris et Filii Dei, sicut prædixi quum essem in terris vivus. Terra Zabulon ét terra Nephthalim trans Jordanem, populus qui ambulabat in tenebris, vidit lucem magnam. Et qui habitabant in regione umbræ XVIII. O Lord Jefus and Father, who art God, (also) the refurrection and life of the dead, give us leave to declare thy mysteries, which we saw after death, belonging to thy cross; for we are sworn by thy name. For thou hast forbid thy servants to declare the secret things, which were wrought by thy divine power in hell.

When we were placed with our fathers in the depth of hell, in the blackness of darknefs, on a fudden there appeared the colour of the sun like gold, and a substantial purplecoloured light enlightening (the place). Presently upon this, Adam, the father of all mankind, with all the patriarchs and prophets, rejoiced and faid, That light is the author of everlasting light, who hath promifed to translate us to everlasting light. Then Isaiah the Prophet cried out, and faid's, This is the light of the Father, and the Son of God, according to my prophecy when I was alive upon earth. The land of Zabulon, and the land of Nephthalim beyond Jordan, a people who walked in

darkness, saw a great light; and to them who dwelled in the region of the shadow of death, light is arisen. And mortis, lux orta est eis. Et nunc advenit et illuxit nobis in morte fedentibus. quum exultaremus omnes in lumine, quod superluxit nobis, fupervenit nobis genitor nofter Simeon, et exultans omnibus dixit, Glorificate Dominum Jesum Christum Filium Dei, quem ego in manibus meis suscepi infantem in Templo, et compulsus a Spiritu Sancto, dixi ad eum confessus, Quia nunc viderunt oculi mei falutare tuum, quod parasti ante faciem omnium populorum; lumen ad revelationem Gentium, et gloriam plebis tuæ Ifrael. Hæc audientes omnes sancti, qui erant in profundo inferni, plus exultayerunt. Et posthæc supervenit quasi eremitula, et interrogatur ab omnibus, Quis es tu? Quibus respondens dixit, Ego fum vox clamantis in deserto, Johannes Baptista, et Propheta Altissimi, præiens ante faciem adventus ejus, præparare vias ejus, ad dandam scientiam salutis plebi ejus, in remissionem peccatorum illorum. Et ego Johannes videns Jesum venientem ad me, compulfus fum a now he is come, and hath enlightened us who fat in death. And while we are all rejoicing in the light which shone upon us, our father Simeon came among us, and congratulating all the company, said, Glorify the Lord Jesus Christ the Son of God, whom I took up in my arms when an infant in the Temple, and being moved by the Holy Ghoft, faid to him, and acknowledged, * That now mine eyes have feen thy falvation, which thou hast prepared before the face of all people; a light to enlighten the Gentiles, and the glory of thy people Ifrael. All the faints who were in the depth of hell, hearing this, rejoiced the more. Afterwards there came forth one like a little hermit, and was asked by every one, Who art thou? To which he replied, I am the voice of one crying in the wilderness, John the Baptist, and the prophet of the Most High, who went before his coming to prepare his way, to give the knowledge of falvation to his people for the forgiveness of fins. And I John, when I saw Jesus coming to me, being moved by Spiritu Sancto, et dixi, Ecce Agnus Dei, ecce qui tollit peccata mundi. Et baptizavi eum in flumine Jordanis; et vidi Spiritum Sanctum descendentem super eum in specie columbæ; et audivi vocem de cœlo, dicentem, Hic est Filius meus dilectus, in quo mihi bene complaçui; ipfum audite. Et nunc præviante me ante faciem ejus, descendi annunciare vobis, quia in proximo vifitabit nos ipse Filius ejus Dei, oriens ex alto veniens ad nos in tenebris et in umbra mortis.

XIX. Quum autem hæc audisset protoplastus Adam pater, quia in Jordane baptizatus est Jesus, exclamavit ad filium suum Seth, Enarra filiis tuis patriarchis et prophetis omnia quæcunque audisti a Michaele archangelo, quando te transmisi ad portas Paradisi, ut deprecareris Deum, út ungeret caput meum, quum effem infirmus. Tunc Seth appropinquans sanctis patriarchis et prophetis, dixit, Ego Seth, quum essem orans Dominum ad portas Paradifi, ecce Anthe Holy Ghoft, I faid, Behold the Lamb of God, behold him who takes away the fins of the world. And I baptized him in the river Jordan, and faw the Holy Ghoft descending upon him in the form of a dove, and heard a voice from heaven, faying, This is my beloved Son, in whom I am well pleased. And now while I was going before him, I came down (hither) to acquaint hat the Son of God you, will next vifit us, and as the day-fpring from on high will come to us, who are in darkness and the shadow of death.

XIX. But when the first man our father Adam heard these things, that Jesus was baptized in Fordan, a be called out to his fon Seth, and faid, Declare to your fons the patriarchs and prophets, all those things which thou didft hear from Michael the Archangel, when I fent thee to the gates of paradife, to intreat God that he would anoint my head when I was fick. Then Seth, coming near to the patriarchs and prophets, said, I Seth, when I was praying to God at the gates of paradife, begelus Domini Michael apparuit mihi, dicens, Ego missus fum ad te a Domino, ego fum constitutus super corpus humanum. Tibi dico, Seth, noli in lacrymis Deum orare et deprecari propter oleum mifericordiæ ligni, ut perungas patrem tuum Adam pro dolore capitis ejus; quia nullo modo poteris accipere, nisi novissimis in diebus et temporibus, nifi quando completi fuerint quinque millia et quingenti anni: tunc veniet fuper terram amantissimus Dei Filius Christus, resuscitare corpus humanum Adæ, et conresuscitare corpora mortuorum; et ipse veniens, in Jordanis aqua baptizabitur. Et quum egressus fuerit de aqua Jordanis, tunc de oleo misericordiæ fuæ unget ex eo omnes credentes in fe; et erit oleum misericordiæ suæ in generationem eorum, qui nascituri funt et ex aqua et Spiritu Sancto, in vitam æternam. Tunc descendens in terras amantissimus Dei Filius, Christus Jesus, introducet patrem nostrum Adam in Paradisum ad arborem misericordiæ. Hæc autem omnia audientes a Seth, patriarchæ omnes et prophetæ exultaverunt magis.

hold the angel of the Lord, Michael, appeared unto me, faying, I am fent unto thee from the Lord; I am appointed to preside over human bodies. I tell thee, Seth, do not pray to God in tears, and entreat him for the oil of the tree of mercy, wherewith to anoint thy father Adam for his headach; because thou canst not by any means obtain it, till the last day and times, viz. till five thousand and five hundred years be past. Then will Christ, the most merciful Son of God, come on earth to raife again the human body of Adam, and at the same time to raise the bodies of the dead, and when he cometh he will be baptized in fordan; then with the oil of his mercy he will anoint all those who believe on him; and the ail of his mercy will continue to future generations, for those who shall be born of the water and the Holy Ghost unto eternal life. And when at that time the most merciful Son of God, Christ Jesus, Shall come down on earth, he will introduce our father Adam into Paradife, to the tree of mercy. When all the patriarchs and prophets heard all these things from Seth, they rejoiced more.

XX. Et cum exultarent fancti omnes, ecce Sathan, princeps et dux mortis, dixit ad principem inferorum, Appara fuscipere ipsum Jesum Nazarenum, qui gloriatus est se Filium esse Dei, et est homo timens mortem, et dicens, Triftis est anima mea usque ad mortem. Et multa mihi mala inferens, et pluribus aliis, quos ego cæcos feci et claudos, insuper et quos ego variis dæmoniis vexavi, ipfe verbo fanavit. Et quos ad te mortuos perduxi, hos ipfe a te abstraxit. Respondens autem princeps inferorum ad Sathan, dixit, Quis est iste princeps tam potens, quum fit homo mortem timens? Omnes enim potentes terræ mea potestate subjecti tenentur, quos tu subjectos perduxisti tua potentia. Si ergo potens est in humanitate, vere dico tibi, omnipotens est et in divinitate, et potentiæ ejus nemo potest refistere. Et quum dicit se timere mortem, capere te vult; et væ tibi erit in sempiterna Respondens autem Sathan, dixit ad principem Tartari, Quid dubitasti et ti-

XX. While all the faints were rejoicing, behold Satan, the prince and captain of death, faid to the prince of hell, Prepare to receive Jesus of Nazareth himself, who boasted that he was the Son of God, and yet was a man afraid of death, and faid, a My foul is forrowful even to death. Besides, he did many injuries to me and to many others; for those whom I made blind and lame, and those also whom I tormented with several devils, he cured by his word; yea, and those whom I brought dead to thee, he by force takes away from thee. To this the prince of hell replied to Satan, Who is that so powerful prince, and yet a man who is afraid of death? For all the potentates of the earth are subject to my power, whom thou broughtest to subjection by thy power. But if he be (so) powerful in his human nature, I affirm to thee for truth, that he is almighty in his divine nature, and no man can refift his power. When therefore he said he was afraid of death, he designed to ensnare thee, and unhappy it will be to thee for everlast-

ing ages. Then Satan replying, faid to the prince of hell, Why

muisti suscipere illum Jesum Nazarenum, adversarium tuum et meum? Ego enim tentavi illum, et populum meum antiquum Judaicum excitavi zelo et ira adversus Lanceam exacui ad passionem ejus, fel et acetum miscui, et justi ei dare potum; et lignum præparavi ad crucifigendum eum, et clavos ad perforandum manus ejus et pedes; et in proximo est ejus mors, et perducam eum ad te, subjectum mihi et tibi. Refpondens autem princeps Tartari, dixit, Tu mihi dixisti, quia ipfe est, qui mortuos a me abstraxit. Qui hic detenti funt dum viverent in terris, non fuis potentiis, sed divinis precibus ablati funt, et omnipotens eorum Deus abstraxit eos a me. Quis ergo est iste Jesus Nazarenus, qui fuo verbo mortuos a me traxit fine precibus? Forfitan ipse est, qui Lazarum quatuor diebus mortuum, fœtentem, et dissolutum, quem ego mortuum detinebam, redivivum suo imperio a me traxit. Refpondens Sathan ad principem inferorum, dixit, Ipse est ille

didst thou express a doubt, and wast afraid to receive that fesus of Nazareth, both thy adversary and mine? As for me, I tempted him, and stirred up my old people the fews with zeal and anger against him; I sharpened the spear for his suffering; I mixed the gall and vinegar, and commanded that he should drink it; I prepared the cross to crucify him, and the nails to pierce through bis bands and feet; and now his death is near at hand, I will bring him bither, subject both to thee and me. Then the prince of hell answering, faid, Thou faidst to me just now, that he took away the dead from me by force. They who have been kept here till they should live again upon earth, were taken away hence, not by their own power, but by prayers made to God, and their almighty God took them from me. Who then is that Jesus of Nazareth, that by his word hath taken away the dead from me without prayer to God? Perhaps it is the same who wok away from me Lazarus, after he had been four days dead, and did both stink

and was rotten, and of whom I had possession as a dead perfon, yet he brought him to life again by his power. Satan answering, replied to the prince of hell, It is the very same person, Jesus Nazarenus. Hæc audiens princeps inferorum, dixit ad eum, Adjuro te per virtutes tuas et meas, ne perducas eum ad me. Ego enim tunc, quando audivi imperium verbi ejus, contremui timore perterritus, et omnia officia mea impia fimul mecum conturbata funt, nec ipfum Lazarum retinere potuimus; fed excutiens se, per omnem malignitatem et celeritatem falvus exivit a nobis; et ipsa terra, quæ tenebat Lazari corpus mortuum, statim reddidit vivum. Ego autem nunc scio, quod hæc ita potuit facere Deus omnipotens, qui potens est in imperio suo, et potens in humanitate, qui et Salvator est generis humani. Hunc ergo ne perduxeris ad me; omnes enim illos, quos hic detineo sub incredulitate carceris clausos, et vinculis peccatorum constrictos, folvet, et ad æternam vitam fuæ divinitatis perducet.

person, Jesus of Nazareth. Which when the prince of hell heard, he faid to him, I adjure thee by the powers which belong to thee and me, that thou bring him not to me. For when I heard of the power of his word, I trembled for fear, and all my impious company were at the same disturbed; and we were not able to detain Lazarus a, but he gave himself a shake, and with all the figns of malice, he immediately went away from us; and the very earth, in which the dead body of Lazarus was lodged, presently turned him out alive. And I know now that (he is) almighty God, (who) could perform such things, who is mighty in his dominion, and mighty in his human nature, who is the Saviour of mankind. Bring not therefore this person hither, for he will fet at liberty all those whom I hold in prison under unbelief, and bound with the fetters of their sins, and

will conduct them to everlasting life.

XXI. Et quum hæc ad invicem loquerentur Sathan et princeps inferorum, subito facta est vox ut tonitruum et XXI. And while Satan and the prince of hell were discoursing thus to each other, on a sudden there was a voice spiritualis clamor, Tollite portas, principes, vestras; et elevamini, portæ æternales, et introibit Rex Gloriæ. Hæc autem quum audisset princeps Tartari, dixit ad Sathan, Recede a me, et exi de meis sedibus foras: si potens es præliator, pugna adversum Regem Gloriæ. Sed quid tibi cum isto? Et ejecit foras Sathan de sedibus suis. Et dixit princeps ad fuos impios ministros, Claudite portas crudeles æreas, et vectes ferreos supponite, et fortiter resistite, ne captivi ducamur in captivitatem. Hæc autem audiens omnis multitudo fanctorum, cum magna voce increpationis dixerunt ad principem inferorum, Aperi portas tuas, ut intret Rex Gloriæ. Et exclamavit divinus ille propheta David, dicens, Nonne quum essem vivus in terris, bene vobis prædixi? Confiteantur Domino misericordiæ ejus, et mirabilia ejus filiis hominum: quia contrivit portas æreas, et vectes ferreos confregit. Suscepit eos de via iniquitatis eorum; propter as of thunder and the rushing of winds, (faying) a Lift up your gates, O ye princes; and be ye lift up, O everlafting gates, and the King of Glory shall come in. When the prince of hell heard this, he faid to Satan, Depart from me, and be gone out of my babitations: if thou art a powerful warrior, fight with the King of Glory. But what hast thou to do with him? And he cast him forth from his habitations. And the prince faid to his impious officers, Shut the brass gates of cruelty, and make them fast with iron bars, and fight courageoufly, left we be taken captives. But when all the company of the faints heard this, they fpake with a loud voice of anger to the prince of hell, Open thy gates, that the King of Glory may come in. And the divine prophet David, cried out, faying, b Did not I, when on earth, truly prophely (and fay), O that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he hath broken the gates

of brass, and cut the bars of iron in sunder. He hath taken them because of their iniquity, and because of their un-

[·] Pfalm xxiv. 7, &c.

b Pfal. cvii. 15, &c.

injustitias enim suas humiliati funt. Et post hæc alius propheta (viz. S. Esaias) similiter ait ad omnes sanctos, Nonne quum essem in terris vivus, bene prædixi vobis, Exfurgent mortui, et resurgent qui in monumentis funt, et exultabunt qui in terris funt; quoniam ros, qui est a Domino, fanitas est illis. Et iterum dixi, Ubi est, mors, victoria tua? Ubi est, mors, stimulus tuus? Hæc autem audientes omnes sancti ab Esaia, dixerunt ad principem inferorum, Aperi nunc portas tuas, et vectes ferreos submove, quoniam jam vinctus eris, et nullius potentiæ. Et facta est vox magna, tanquam sonus tonitrui, dicens, Attollite portas, principes, veftras; et elevamini, portæ infernales, et introibit Rex Gloriæ. Videns autem princeps inferorum, quod duabus vicibus clamaverat, quafi ignorans, dicit, Quis est iste Rex Gloriæ? David vero respondens ad principem inferorum, dixit, Ista verba clamoris cognosco, quoniam ego eadem per spiritum ejus vaticinatus fum.

righteousness they are afflicted. After this, another prophet a (viz. holy Isaiah) spake in like manner to all the faints, Did not I rightly prophely to you, when I was alive on earth? The dead men shall live, and they shall rise again who are in their graves, and they shall rejoice who are in earth; for the dew which is from the Lord, shall bring deliverance to them. And I faid in another place, O death, where is thy victory? O death, where is thy fting? When all the faints heard these things spoken by Isaiah, they faid to the prince of hell, b Open now thy gates, and take away thine iron bars; for thou wilt now be bound, and have no power. Then was there a great voice, as of the found of thunder, faying, Lift up your gates, O princes; and be ye lifted up, ye gates of hell, and the King of Glory will enter in. The prince of hell perceiving the fame voice repeated, cried out, as though he had been ignorant, Who is that King of Glory? David replied to the prince of hell, and faid, I understand the

words of that voice, because I spake them by his spirit. And

^{*} Ifai. xxvi. 197

[•] Pfal. xxiv. 7, &c.

Et nunc quæ fupra dixi, dico tibi; Dominus fortis et potens, Dominus potens in prælio, ipse est Rex Gloriæ; et ipse Dominus in cœlo et in terra prospexit, ut audiret gemitus compeditorum, et ut folveret filios interemptorum. Et nune, spurcissime et fœtidiffime princeps inferi, aperi portas tuas, ut intret Rex Gloriæ; quia ipse Dominus est cœli et terræ. Hæc dicente David ad principem inferorum, fupervenit in forma hominis Dominus Majestatis, et æternas tenebras illustravit, et indissolubilia vincula difrupit, et invincibili virtute vifitavit fedentes in profundis tenebris delictorum, et in umbra mortis peccatorum.

now, as I have above faid, I fay unto thee, The Lord is strong and powerful, the Lord is mighty in battle; he is the King of Glory, and he is the Lord in heaven and in earth; he hath looked down to hear the groans of the prisoners, and to fet loofe those that are appointed to death a. now, thou filthy and flinking prince of hell, open thy gates, that the King of Glory may enter in; for he is the Lord of beaven and earth. While David was faying this, the mighty Lord appeared in the form of a man, and enlightened those places which had ever before been in darknefs, and broke afunder the fetters which before could not be broken; and with his invincible power visited those who

fat in the deep darkness by iniquity, and the shadow of death by sin b.

XXII. Hæc audiens mors impia cum crudelibus ministris suis, expaverunt in propriis regnis, agnita luminis claritate, dum Christum in suis repente sedibus viderunt constitutum; exclamaverunt, dicentes, Vincti jam su-

XXII. Impious death and her cruel officers hearing these things, were seized with fear in their several kingdoms, when they saw the clearness of the light, and Christ himself on a sudden appearing in their habitations; they cried out therefore, and said, We

[·] Pfal. cii. 19, 20.

b Luke i. 79.

mus a te; ad Dominum dirigis confusionem nostram. Quis es tu, qui fine exitio corruptionis, incorruptum argumentum majestatis fulgores habes contemnens? Quis es tu, tam potens et impotens, magnus et parvus, humilis et excelfus miles, qui imperare potest in forma servi, ut humilis præliator? Et Rex Gloriæ mortuus et vivus, quem crux portavit occisum? Qui mortuus jacuisti in sepulchro, vivus ad nos descendisti? Et in tua morte contremuit omnis creatura, et universa sidera commota funt; et nunc factus es inter mortuos liber, et legiones nostras perturbas? Quis es tu, qui illos, qui originali peccato adstricti detinentur, absolvis captivos, et in libertatem pristinam revocas? Quis es tu, qui peccatorum tenebris excœcatos, divina, et splendida, et lucifera luce perfundis? Similiter et omnes legiones dæmonum fimili perterritæ pavore, pavida subjectione una voce clamaverunt, dicentes, Quomodo et unde tu, Jesu Christe, tam fortis homo, et splendidus in majestate; tam præclarus fine

are bound by thee; thou feemest to intend our confusion before the Lord. Who art thou, who hast no figns of corruption, but that bright appearance which is a full proof of thy greatness, of which yet thou seemest to take no notice? Who art thou, so powerful and so weak, so great and so little, a mean, and yet a soldier of the first rank, who can command in the form of a servant as a common foldier? The King of Glory, dead and alive, though once slain upon the cross? Who layest dead in the grave, and art come down alive to us, and in thy death all the creatures trembled, and all the stars were moved, and now hast thy liberty among the dead, and givest disturbance to our legions? Who art thou, who dost release the captives that were held in chains by original fin, and bringest them into their former liberty? Who art thou, who dost spread so glorious and divine a light over those who were made blind by the darkness of sin? In like manner all the legions of devils were feized with the like horror, and with the most submissive fear cried out, and faid,

Whence comes it, O thou Jesus Christ, that thou art a man so powerful and glorious in majesty, so bright as to have no spot,

macula et mundus a crimine? Ille enim mundus terrenus, qui nobis subjectus fuit semper usque nunc, qui a in terris usibus tributa persolvebat, nunquam nobis talem mortuum hominem transmisit, nunquam talia munia principibus inferorum destinavit. Quis ergo es tu, qui fic intrepidus nostros fines ingreffus es, et non folum nobis fupplicia magna inferre non vereris, sed insuper de nostris vinculis omnes auferre conaris? Forfitan tu es ille Jesus, de quo nunc Sathan ad principem nostrum dicebat, quod per mortem tuam crucis totius mortis potestatem accepturus esses. Tunc Gloriæ Dominus conculcans mortem, et comprehendens principem inferorum, privavit omni fua potestate, et attraxit patrem nostrum terrenum ad suam claritatem.

XXIII. Tunc principes
Tartari suscipientes Sathan,
cum nimia increpatione dixerunt ad eum, O princeps
perditionis, et dux exterminationis Beelzebub, derisio
angelorum Dei, spurcitia justorum, quid hic facere voluisti? Regem Gloriæ crucisi-

spot, and so pure as to have no crime? For that lower world of earth, which was ever till now subject to us, and from whence we received tribute, never fent us such a dead man before, never fent such presents as these to the princes of hell. Who therefore art thou, who with such courage enterest among our abodes, and art not only not afraid to threaten us with the greatest punishments, but also endeavourest to rescue all others from the chains in which we hold them? Perhaps thou art that Jefus, of whom Satan just now spake to our prince, that by the death of the cross thou wert about to receive the power of death. Then the King of Glory trampling upon death, feized the prince of hell, deprived him of all his power, and took our earthly father Adam with him to his glory.

XXIII. Then the prince of Hell took Satan, and with great indignation faid to him, O thou prince of destruction, author of Beelzebub's defeat and banishment, the scorn of God's angels, and loathed by all righteous persons! What inclined thee to act thus? Thou wouldest crucify the King

^{* [}al. integris, vel in tetris.]

gere voluisti, in cujus exitio nobis tanta spolia promisisti, ignorans ut infipiens quid egeris? Ecce enim, jam iste Iesus Nazarenus gloriosæ suæ divinitatis fulgore fugat omnes horribiles tenebras mortis, ima carcerum et fumma confregit, et cunctos ejecit captivos, et universos vinctos solvit, et omnes qui præ tormentis gravibus suspirare et gemere solebant, insultabant nobis, et deprecationibus eorum expugnamur. Impia regna nostra vincuntur, et nullum jam genus hominum nobis relinquitur; imo potius et nobis fortiter comminantur, quod nobis nunquam superbi fuerint mortui, nec aliquando potuerunt læti esse captivi.

the dead never durft behave themselves insolently towards us, nor, being prisoners, could ever on any occasion be merry.

O princeps Sathan, omnium malorum, impiorum et refugarum pater, quid hic facere voluisti, quod a principio usque nunc fuerunt desperati salute et vita? modo nullus eorum personat gemitus, nec in alicujus eorum facie lachrymarum vestigium invenitur. O princeps Sathan, possessioni princeps sathan, possessioni princeps saof Glory, and by his destruction bast made us promises of very large advantages, but as a fool wert ignorant of what thou wast about. For behold now that Jesus of Nazareth, with the brightness of his glorious divinity, puts to flight all the horrid powers of darkness and death; he has broke down our prisons from top to bottom, difmissed all the captives, released all who were bound, and all who were wont formerly to groan under the weight of their torments, have now infulted us, and we are like to be defeated by their prayers. Our impious dominions are subdued, and no part of mankind is now left (in our subjection), but on the other hand, they all boldly defy us; though before

O Satan, thou prince of all the wicked, father of the impious and abandoned, why wouldst thou attempt this exploit, seeing our prisoners were hitherto always without the least hopes of salvation and life? But now there is not one of them does ever groan, nor is there the least appearance of a tear in any of their faces. O prince Satan, thou great treasure of the infernal regions,

las tuas divitias, quas acquifieras per lignum prævaricationis, et Paradisi amissionem, et nunc per lignum crucis perdidifti, et periit omnis lætitia tua, dum istum Christum Jesum Regem Gloriæ suspendisti. Adversum te et adverfum me egisti; a modo cognosces, quanta tormenta et infinita supplicia passurus es. O princeps malorum omnium, Sathan, auctor mortis, et origo omnis fuperbiæ, debueras primum iftius Jesu Nazareni causam malam inquirere, in quem nullam culpam mortis invenisti. Quare fine ratione injuste eum crucifigere ausus fuisti, et ad noftram regionem innocentem et justum perduxisti, et totius mundi noxios, impios, et injustos perdidisti? Et quum loqueretur princeps inferorum ad Sathan, tunc Rex Gloriæ dixit ad ipsum principem inferorum Beelzebub, Erit Sathan princeps fub potestate tua in perpetua fecula, fubstitutus in locum Adæ, et filiorum ejus justorum meorum.

regions, all thy advantages which thou didst acquire by the forbidden tree, and the loss of Paradife, thou hast now lost by the wood of the cross; and thy happiness all then expired, when thou didst crucify Jesus Christ the King of Glory. Thou hast acted against thine own interest and mine, as thou wilt presently perceive by those large torments and infinite punishments which thou art about to Suffer. O Satan, prince of all evil, author of death, and fource of all pride, thou shouldst first have enquired into the evil crimes of Jesus of Nazareth, and then thou wouldest have found that he was guilty of no fault worthy of death. Why didft thou venture, without either reason or justice, to crucify him, and bast brought down to our regions a person innocent and righteous, and thereby hast lost all the sinners, impious and unrighteous persons in the whole world? While the prince of hell was (thus) speaking to Satan, the King of Glory faid to Beelzebub, the prince of hell, Satan the

prince shall be subject to thy dominion for ever, in the room of Adam and his righteous sons, who are mine.

XXIV. Et extendens Jefus manum fuam, dixit, Ve-

XXIV. Then Jesus stretched forth his hand, and faid,

Come

nite ad me, fancti mei omnes, qui creati estis ad imaginem meam, qui per lignum, et diabolum, et mortem damnati eftis; modo vivite per lignum crucis meæ, diabolo mundi principe damnato, et morte prostrata. Tunc statim omnes fancti Dei sub manu altissimi Dei adunati sunt. Tenens autem Dominus Jefus manum Adæ, dixit ad eum, Pax tibi cum omnibus filiis tuis justis meis. Adam vero genibus Domini Jefu Christi advolutus, lachrymabiliter deprecatus est eum, obsecratione humili cum voce magna, dicens, Exaltabo te, Domine, quoniam suscepisti me, nec delectasti inimicos meos fuper me. Domine Deus, clamavi ad te, et fanasti me. Domine, emeam, falvasti me a descendentibus in lacum. Pfallite Domino, omnes fancti ejus, et confitemini memoriæ fanctitatis ejus. Quoniam ira in indignatione ejus, et vita in voluntate ejus. Similiter et omnes fancti Dei genibus

Come to me, all ye my faints, who were created in my image, who were condemned by the tree (of the forbidden fruit), and by the devil and death; live now by the wood of my cross; the devil, the prince of this world, is overcome, and death is conquered. Then prefently all the faints were joined together under the hand of the most high God; and the Lord Jesus laid hold on Adam's hand, and faid to him, Peace be to thee, and all thy righteous posterity, which is mine. Then Adam, casting himself at the feet of Jesus, addressed himself to him with tears, in humble language, and a loud voice, faying a, I will extol thee, O Lord, for thou hast lifted me up, and hast not made my foes to reduxisti ab inferis animam joice over me. O Lord my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave; thou hast kept me alive, that I should not go down to the pit. Sing unto the Lord, all ye faints of his, and give thanks at the remembrance of his holiness.

his anger endureth but for a moment; in his favour is life. In like manner all the faints, prostrate at the feet of Jesus,

Domini Jesu advoluti, una voce dixerunt, Advenisti, Redemptor mundi, ficut per legem et prophetas tuos fanctos prædixisti, jam factis adimplesti. Redemisti vivos per crucem tuam, et per mortem crucis ad nos descendisti, ut eriperes nos ab inferis et morte per majestatem tuam. Domine, ficut posuisti titulum gloriæ tuæ in cœlo, et erexisti titulum redemptionis crucem tuam in terris: ita pone, Domine, fignum in inferno victoriæ crucis tuæ, ne mors dominetur amplius. Et extendens Dominus Jesus manum fuam, fecit fignum crucis super Adam, et super omnes fanctos fuos, et apprehendens dextram Adæ, ascendit ab inferis, et omnes sancti Dei secuti sunt eum. Tunc Propheta ille regius, fanctus David, fortiter clamavit, dicens, Cantate Domino canticum novum, quia mirabilia Salvavit fibi dextra ejus, et brachium fanctum ejus. Notum fecit Dominus faluare fuum, in conspectu gentium revelavit justitiam Et omnis multitudo

faid with one voice, Thou art come, O Redeemer of the world, and haft actually accomplished all things, which thou didft foretell by the law and thy holy prophets. Thou hast redeemed the living by thy cross, and art come down to us, that by the death of the cross thou mightest deliver us from hell, and by thy power from death. O Lord, as thou hast put the ensigns of thy glory in heaven, and hast set up the sign of thy redemption, even thy cross on earth; so, Lord, set the fign of the victory of thy cross in hell, that death may have dominion no longer. Then the Lord stretching forth his hand, made the fign of the cross upon Adam and upon all his faints, and taking hold of Adam by his right hand, he afcended from hell, and all the faints of God followed him. Then the royal Prophet David boldly cried out, and faid, 2 O fing unto the Lord a new fong, for he hath done marvellous things; his right hand and his boly arm have gotten him the victory. The Lord hath made known his falvation, his righteousness hath he openly

shewn in the fight of the heathen. And the whole multitude

fanctorum responderunt, dicentes, Hæc est omnis gloria omnibus sanctis Dei, Amen, Halleluia. Et post hæc exclamavit Habacuc Propheta, dicens, Existi in salutem populi tui ad liberandum popu-Et responderunt los tuos. omnes sancti, dicentes, Benedictus qui venit in nomine Domini, Deus Dominus et illuxit nobis. Hic est Deus noster in æternum et in seculum feculi, ipfe reget nos in secula, Amen. Sic et omnes prophetæ de fuis laudibus facra referentes, sequebantur Dominum.

XXV. Dominus autem tenens manum Adæ, tradidit Michaeli archangelo, et omnes sancti sequebantur Michaelem archangelum, et introduxit in Paradiso gratia gloriosa; et occurrerunt eis obviam duo viri vetusti dierum; interrogati autem a fanctis, Qui estis vos, qui nobiscum. apud inferos nondum fuistis, et in Paradiso corpore collati eftis? Respondens unus ex eis, dixit, Ego sum Enoch, qui verbo translatus sum; hic iste qui mecum est, Helias Thef-

of faints answered, faying, a This honour have all his faints, Amen, Praise ye the Lord. Afterwards, the Prophet Habbakuk b cried out, and faid, Thou wentest forth for the Salvation of thy people, even for the Salvation of thy people. And all the faints faid, c Bleffed is he who cometh in the name of the Lord; for the Lord bath enlightened us. This is our God for ever and ever; he shall reign over us to everlasting ages, Amen. like manner all the Prophets spake the sacred things of his praise, and followed the Lord.

XXV. Then the Lord holding Adam by the hand, delivered him to Michael the archangel; and he led them into Paradife (filled) with mercy and glory; and two very antient men met them, and were asked by the faints, Who are ye, who have not yet been with us in hell, and have had your bodies placed in Paradise? One of them answering, faid, I. am Enoch, who was translated by the word (of God;) and this man who is with me, is Elijah the Thisbite,

^{*} Pfal. cxlix. 9.

[•] Hab. iii. 13.

c Matt. xxiii. 39.

[&]quot; Gen. v. 24.

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bites eft, qui curru igneo affumptus eft. Hic et usque nunc non gustavimus mortem, sed in adventum Antichristi reversuri sumus, divinis signis et prodigiis præcincti, ad præliandum cum eo, et ab eo occidi in Jerusalem, et post triduum et dimidium dierum iterum vivi in nubibus assumenti.

XXVI. Et quum hæc loquerentur fanctus Enoch et Helias, ecce supervenit alius vir miserrimus, portans humeris suis signum crucis. Et quum viderunt omnes sancti, dixerunt ad eum, Quis es tu? quia visio tua latronis est; et propter quod portas crucem humeris? Quibus respondens, ait, Vere dixistis, quia latro fui, omnia mala faciens fuper terram; et Judæi crucifixerunt me cum Jesu; et vidi creaturarum mirabilia quæ facta funt per crucem who was translated in a fiery chariot. Here we have hitherto been, and have not tasted death, but are now about to return at the coming of Antichrist, being armed with divine signs and miracles, to engage with him in battle, and to be slain by him in Jerusalem, and to be taken up alive again into the clouds, after three days and a half.

XXVI. And while the holy Enoch and Elias were relating this, behold there came another man in a miferable figure, carrying the fign of the cross upon his shoulders. And when all the faints faw him, they faid to him, Who art thou? For thy countenance is like a thief's; and why dost thou carry a cross upon thy shoulders? To which he answering, faid, Ye say right, for I was a thief, who committed all forts of wickedness upon earth. And the Tews crucified me with Jesus; and I observed the surprizing things which happened in the creation at the crucifixion of the Lord Jesus, and I believed him to be the Creator of all

things, and the Almighty King; and I prayed to him, saying,

Domini Jesu crucifixi, et cre-

didi eum esse Creatorem om-

nium creaturarum, et Regem Omnipotentem; et depreca-

tus fum eum, dicens, Memor

esto mei, Domine, dum veneris in regnum tuum. Statim fuscipiens deprecationem meam, dixit ad me, Amen dico tibi, hodie mecum eris in Paradiso. Et dedit mihi signum istud crucis, dicens, Hoc porta, et ambula in Paradifo; et fi non dimiferit te ingredi angelus cuftos Paradifi, oftende illi fignum crucis, et dices ad eum, quia Jesus Christus filius Dei, qui nunc crucifixus eft, misit me huc ad te. Quum hoc feciffem, dixi ad angelum custodem Paradisi hæc omnia; qui quum hæc a me audivit, statim aperiens introduxit me, et collocavit me ad dextram Paradifi, dicens, Ecce, modicum sustine te hic, ut ingrediatur omnis generis humani pater Adam, cum omnibus filiis suis sanctis et justis Christi Domini crucifixi. Quum audissent omnia verba latronis, omnes patriarchæ una voce dixerunt, Benedictus es, Deus Omnipotens, Pater æternorum bonorum et Pater misericordiarum, qui talem gratiam peccatoribus ejus dedisti, et in gratiam Paradisi

Lord, remember me, when thou comest into thy kingdom. He presently regarded my supplication, and said to me, Verily I fay unto thee, this day thou shalt be with me in Paradise 2. And he gave me this sign of the cross, saying, Carry this, and go to Paradife; and if the angel who is the guard of Paradise will not admit thee, shew him the fign of the crofs, and fay unto him: Jesus Christ, who is now crucified, hath fent me hither to thee. When I did this, (and) told the angel who is the guard of Paradise all these things, and he heard them, he presently opened the gates, introduced me, and placed me on the right hand in Paradife, saying, Stay here a little time, till Adam, the father of all mankind, shall enter in, with all his fons, who are the holy and righteous (fervants) of Jefus Christ, who is crucified. When they heard all this account from the thief, all the Patriarchs faid with one voice, Bleffed be thou, O Almighty God, the Father of everlasting goodness,

and the Father of mercies, who hast shewn such favour to those who were sinuers against him, and hast brought them to the

reduxisti, et in tua spiritualia et pinguia pascua spirituali vita sanctissima collocasti. Amen.

XXVII. Hæc funt divina et sacra mysteria, quæ vidimus et audivimus. Ego Charinus et Lenthius amplius non fumus permiffi enarrare cætera mysteria Dei, sicut contestans Michael archangelus dixit nobis, Euntes cum fratribus meis in Jerufalem, eritis in orationibus clamantes, et glorificantes refurrectionem Domini Jesu Christi, quos a mortuis resuscitavit secum. Et cum nemine hominum eritis loquentes, et sedebitis ut muti, donec veniat hora, ut permittat vobis ipfe Dominus referre fuæ divinitatis myfteria. Nos autem justit Michael archangelus ambulare trans Jordanem, in locum optimum et pinguem, ubi funt multi qui nobiscum resurrexerunt in testimonium refurrectionis Christi; quia tantum tres dies permiffi fumus a mortuis, qui furreximus celebrare in Jerusalem pascha Domini cum parentibus nostris in testimonium Christi Domini, et bapmercy of Paradise, and hast placed them amidst thy large and spiritual provisions, in a spiritual and holy life. Amen.

XXVII. These are the divine and facred mysteries which we faw and heard. I Charinus and Lenthius are not allowed to declare the other mysteries of God, as the archangel Michael ordered us, faying, Ye shall go with my brethren to Jerusalem, and Shall continue in prayers, declaring and glorifying the refurrection of Jefus Christ, feeing he bath raised you from the dead (at the fame time) with himself. And ye shall not talk with any man, but fit as dumb persons, till the time come when the Lord will allow you to relate the mysteries of his divinity. The archangel Michael (farther) commanded us to go beyond Jordan, to an excellent and fat country, where there are many who rose from the dead along with us for the proof of the refurrection of Christ. For we have only three days allowed us from the dead, who arose to celebrate the passover of our Lord with our parents, and to bear our testimony for Christ the Lord, and we have been baptized dem et confessionem, et pœtur vestri. Pax vobis a Dopostquam compleverunt omnia scribentes, fingulos tomos chartæ scripserunt. Charinus

tizati fumus in fancto Jorda- baptized in the holy river of nis flumine. Et jam a ne- Jordan. And now they are mine visi funt. Hæc funt not feen by any one. This is quanta nobis justit Deus re- as much as God allowed us to ferre vobis; et date illi lau- relate to you; give ye therefore praise and honour to him, and nitentiam agite, et miserebi- repent, and he will have mercy upon you. Peace be to you mino Deo Jesu Christo, et from the Lord God Jesus Salvatore omnium nostrorum, Christ, and the Saviour of us Amen, Amen, Amen. Et all. Amen, Amen, Amen. And after they had made an end of writing, and had wrote in (two) diffinct pieces of autem, quod scripsit, dedit in paper, Charinus gave what he manibus Annæ, et Caiphæ, wrote into the hands of Anet Gamalielis. Similiter et nas, and Caiaphas, and Gama-Lenthius, quod scripsit, dedit liel. Lenthius likewise gave in manibus Nicodemi et Jo- what he wrote into the hands feph; et subito transfigurati of Nicodemus and Joseph; funt candidati nimis, et non and immediately they were funt amplius vifi. Scripta changed into exceeding white autem illorum inventa funt forms, and were feen no more. æqualia, nihil minus aut ma- But what they had wrote was jus habentia litera una. Ista found perfectly to agree, the omnia admiranda Charini et one not containing one letter Lenthii dicta audiens omnis more or less than the other. fynagoga Judæorum, ad invi- When all the affembly of the cem dixerunt, Vere ista om- Jews heard all these surpriznia a Deo facta funt, et bene- ing relations of Charinus and dictus Dominus Jesus in se- Lenthius, they said to each cula seculorum, Amen. Et other, Truly all these things exierunt omnes cum magna were wrought by God, and sollicitudine, cum timore et blessed be the Lord Fesus for tremore; et percutierunt pec- ever and ever, Amen. And tora fua, et abierunt unus- they went all out with great concern, and fear, and trem-

bling, and smote upon their breasts, and went away every one

Hæc quisque in propria sua. omnia quæ dicta funt de Jesu a Judæis in fynagoga eorum, statim Joseph et Nicodemus annuntiaverunt præsidi; et Pilatus fcripfit omnia gesta, et ea quæ dicta funt de Jesu a Judæis, et posuit omnia verba in codicibus prætorii fui publicis.

XXVIII. Post hæc ingreffus Pilatus templum Judæorum, congregavit omnes Principes et Scribas, et legis. Doctores, et ingressus est cum eis in facrarium Templi, et justit ut omnes januæ clauderentur, et dixit eis, Auditum habemus, quod quandam magnam bibliothecam habetis in Templo isto; propter hoc rogo vos, ut ante nos præfentetur. Et quum deportaffent illam bibliothecam magnam a quatuor ministris, auro et gemmis pretiofis ornatam, dixit Pilatus ad omnes, Adjuro vos per Deum patrem vestrum, qui fecit ac justit Templum iftud ædificari, ne verum mihi taceatis. Vos nostis omnia quæ scripta sunt in ista bibliotheca; sed nunc

to his home. But immediately all these things which were related by the Jews in their fynagogue concerning Jesus, were presently told by Joseph and Nicodemus to the governor, and Pilate wrote down all these transactions, and placed all these accounts in the publick records of his

XXVIII. After these things Pilate went to the Temple of the Jews, and called together all the Rulers and Scribes, and Doctors of the law, and went with them into a chapel of the Temple, and commanding that all the gates should be shut, said to them, I have heard that ye have a certain large book in this Temple; I defire you, therefore, that it may be brought before me. And when the great book, carried by four minifters (of the Temple,) and adorned with gold and precious stones, was brought, Pilate faid to them all, I adjure you by the God of your fathers, who made and commanded this Temple to be built, that ye conceal not the truth from dicitote, fi vos in scripturis me. Ye know all the things which are written in that

book; tell me therefore now, if ye in the Scriptures have found

invenistis istum Jesum, quem crucifixistis, esse Filium Dei venturum pro falute generis humani; et in quantis annis temporum debuisset venire, manifestate mihi. Ita conjurati Annas et Caiphas, jufserunt exire de sacrario cæteros omnes qui cum ipfis erant, et ipfi clauserunt omnes januas Templi et sacrarii, et dixerunt ad Pilatum, Conjurati sumus a te, judex, per ædificationem Templi istius, veritatem et rationem manifestam tibi facere. Postquam crucifiximus Jesum, ignorantes Dei Filium esse, putantes per aliquod carmen facere eum virtutes, fecimus synagogam magnam ad Templum istud. Et conferentes ad invicem figna virtutum quæ fecerat Jesus, multos ex genere nostro testes invenimus, qui dixerunt post passionem mortis vivum fe vidiffe, loquentem cum discipulis audivisse, et altitudinem cœli penetrantem vidifie; et duos testes, quorum corpora Jesus fecum a mortuis resuscitavit, vidimus; qui multa mirabilia quæ fecit Jesus in mortuis, annuntiaverunt nobis, quæ in manibus nostris scripta habe-

any thing of that Fesus whom ye crucified, and at what time of the world be ought to have come, shew it me. Then having fworn Annas and Caiaphas, they commanded all the rest who were with them to go out of the chapel, and they shut the gates of the Temple and of the chapel, and faid to Pilate, Thou hast made us to fwear, O judge, by the building of this Temple, to declare to thee that which is true and right. After we had crucified Jesus, not knowing that he was the son of God, but supposing he wrought his miracles by some magical arts, we fummoned a large affembly in this Temple; and when we were deliberating among one another about the miracles which Jesus had wrought, we found many witnesses of our own country, who declared that they had feen him alive after his death, and that they heard him discoursing with his disciples, and faw bim afcending unto the height of the heavens, and entering into them; and we faw two witnesses, whose bodies Jesus raised from the dead, who told us of many strange things which Jesus did among the dead, of which we have a written account in our bands.

Nostraque consuetudo eft, quod omni anno, ante noftram fynagogam aperientes istam fanctam bibliothecam, testimonium Dei exquirimus; et invenimus in primo libro de septuaginta, ubi loquutus est Michael archangelus ad tertium filium Adæ primi hominis, de quinque millibus et quingentis annis, in quibus venturus effet de cœlis dilectissimus Dei Filius, Christus; et adhuc confideravimus, quia forsitan iste est Deus Israel, qui dixit ad Mosen, Fac tibi arcam testamenti in longitudinem cubitorum duorum et femis, in altitudinem cubiti unius et femis, in latitudinem cubiti unius et semis. In his quinque cubitis et femis intelleximus et cognovimus in fabrica arcæ Veteris Testamenti, quia in quinque millibus annorum et femis venturus effet Jesus Christus in arca corporis; et sic Scripturæ nostræ testantur ipsum Dei filium esse, et Dominum et Regem Ifrael. Quia post passionem ejus nos principes facerdotum admirantes figna, quæ propter eum fiebant, athe deck, who teld as of many

the new things which Jefus did

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haven.

bands. And it is our custom annually to open this boly book before an assembly, and to fearch there for the counsel of God; and we found in the first of the seventy (books), where Michael the archangel is speaking to the third son of Adam the first man, an account that after five thousand five hundred years, Christ the most beloved Son of God was to come on earth; and we farther considered, that perhaps he was the very God of Ifrael who fpake to Mofes, Thou shalt make the ark of the testimony, two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof a. By these five cubits and a half for the building of the ark of the Old Testament, we perceived and knew that in five thousand years and half (one thousand) years, Jesus Christ was to come in the ark (or tabernacle) of a body; and fo our Scriptures testify that he is the Son of God, and the Lord and King of Ifrael. And because after bis suffering, our chief Priests were surprized at the figns which were wrought by

peruimus bibliothecam istam, exquirentes omnes generationes usque ad generationem Joseph et Mariæ matris Jesu, computantes ex femine David esfe; invenimus ea quæ fecit Dominus, et quando fecit cœlum et terram, et primum hominem Adam ufque ad diluvium, anni duo millia ducenti et duodecim. Et a diluvio usque ad Abraham anni nongenti duodecim. Et ab Abraham usque ad Mosen anni quadringenti triginta. Et de Mose usque ad David regem anni quingenti decem. Et a David usque ad transmigrationem Babylonis anni quingenti. Et de transmigratione Babylonis usque ad incarnationem Christi anni quadringenti. Et fiunt simul quinque millia et semis. Et fic apparet quod Jesus, quem crucifiximus, Jesus Christus Dei Filius est, verus et omnipotens Deus. Amen.

his means, we opened that book to fearch all the generations down to the generation of fo-Seph and Mary the mother of Fefus, supposing him to be of the seed of David; and we found the account of the creation, and at what time he made the heaven and the earth, and the first man Adam, and that from thence to the flood, were two thousand, two bundred, and twelve years. And from the flood to Abraham, nine hundred and twelve. And from Abraham to Moses, four hundred and thirty. And from Mofes to David the King, five hundred and ten. And from David to the Babylonish captivity, five bundred years. And from the Babylonish captivity to the incarnation of Christ, four hundred years. The fum of all which amounts to five thousand and half (a thousand). And so it appears, that Jesus, whom we crucified, is Jefus Christ the Son of God, and true and Almighty God. Amen.

IN NOMINE SANCTÆ TRINITATIS, EXPLICIUNT
GESTA PER SALVATOREM JESUM CHRISTUM,
QUÆ INVENIT THEODOSIUS MAGNUS IMPERATOR IN JERUSALEM, IN

IN THE NAME OF THE
HOLY TRINITY, (thus)
END THE ACTS OF OUR
SAVIOUR JESUS CHRIST,
WHICH THE EMPEROR
THEODOSIUS THE GREAT
FOUND AT JERUSALEM,

PRÆTORIO PONTII PI-LATI IN CODICIBUS PUB-LICIS. FACTA IN ANNO DECIMO NONO IMPERA-TORIS TIBERII CASARIS. ROMANORUM, ET HERO-DIS FILII HERODIS RE-GIS GALILÆÆ, ANNO DE-CIMO SEPTIMO PRINCI-PATUS EJUS, VIII. CA-LENDAS APRILIS, QUOD EST XXIII. DIE MENSIS MARTII, CONSULTATO-RIÆ REVELATIONIS, IN ANNO CCII. OLYMPIA-DIS, SUB PRINCIPATU JU-DÆORUM' JOSEPHI ET CAIPHA, QUANTA POST CRUCEM ET PASSIONEM DOMINI HISTORIATUS . EST NICODEMUS LITE-RIS HEBRAICIS.

read Carrell English -

IN THE HALL OF PON-TIUS PILATE AMONG THE PUBLICK RECORDS; THE THINGS WERE ACT-ED IN THE NINETEENTH YEAR OF TIBERIUS CE-SAR EMPEROR OF THE ROMANS, AND IN THE SEVENTEENTH YEAR OF THE GOVERNMENT OF HEROD THE SON OF HE-ROD KING OF GALILEE. ON THE EIGHTH OF THE CALENDS OF APRIL. WHICH IS THE TWENTY THIRD DAY OF THE MONTH OF MARCH*, IN THE CCIIC OLYMPIAD. WHEN JOSEPH AND CAI-APHAS WERE RULERS OF THE IEWS; BEING A HIS-TORY WRITTEN IN HE-BREW BY NICODEMUS.

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of what happened after our Saviour's Cruci-

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o the exercit Persons. The construction of the Sharense and the construction of the construction at The construction.

^{*} I have not put any thing in the English for the words Confultatoriæ Revelationis, because I confess I do not know what they mean.

CHAP. XXIX.

The Gospel of Nicodemus, formerly called The Acts of Pontius Pilate; and why it was fo. Some Accounts of Christ fent by Pilate to Tiberius. Justin Martyr and Tertullian several Times appeal to the Acts of Pilate: they are mentioned by Eusebius and Jerome: it does not appear that any Christian Writer ever faw them.

LTHOUGH I know not any who have esteemed this Gospel under the name of Nicodemus as Canonical, yet inasmuch as it has been appealed to by several of the antient Christians (as is commonly thought), is unquestionably of very great antiquity, passes under the splendid title of one who became our Lord's disciple, and conversed with him; and lastly, because it has not only generally been reckoned by the learned among the Apocrypha of the New Testament, but by some also supposed to be really written by Nicodemus 3; I thought proper to insert it in this volume, with all that I have observed considerable relating to it, under the following heads.

I. The Gospel of Nicodemus formerly passed under the title of The Acts of Pontius Pilate. In the book itself we read (Ch. XXVII.), that Pilate was its author, and that he wrote down all the transactions of Jesus Christ among the Jews, and placed his book among other publick writings in his palace. Accordingly in the end of it (or, as it is placed in some editions, in the beginning of it b) we are told that Theodosius the Great (Emperor in the year 380, &c.) found it in Jerusalem in the palace of Pontius Pilate. Besides, what farther proves this is what Epiphanius c tells us, viz. that the Teffarefcaidecatites (who were so called, because they thought themselves always obliged to keep Easter on the fourteenth day) confirmed their opinion by the Acts of Pilate, because it was there written

German translations. Vid. Fabr.

[·] See Grynæus Præfat. in Orthodoxographa. b Viz. the Anglo-Saxon and the

Cod. Apoc. t. 1. p. 297 et 235. c Hæref. 50. §. 1.

that our Saviour suffered on the eighth day of the calends of April. And the author of the eighth Homily, under the name of Chrysostom², cites these Acts of Pilate for the same purpose. Now this is expressly recorded in the Gospel of Nicodemus at the end; but it being a matter agreed on by all, that this Gospel was formerly called The Acts of Pilate, I shall now say no more on this head, but only observe, that the reasons of its having the name of Nicodemus presixed, seem to have been,

1. Because a considerable part of the history relates to him, and was transacted by him. See Ch. V, IX, XI, XII, XV, and XVII.

2. Because all that revelation of Charinus and Lenthius from the other world, contained from Ch. XVII. to XXVIII. was delivered by them to Nicodemus, and afterwards by him to Pilate, who committed it to writing. (See Ch. XXVII.)

When this Gospel had the name of Nicodemus first prefixed to it, is altogether uncertain. Some writers have afferted, that it is among those condemned by Gelasius's Decree, which Mr. Fabritius on good grounds concludes to be a mistake; and in another place (though I know not upon what grounds) he tells us of that it was a name given it in the latter centuries by the Anglo-Saxons and Britons; the Apostle of which country they report Nicodemus to have been.

II. It is very probable there were fome accounts of Christ and his actions transmitted by Pilate to the Emperor Tiberius. It was a thing very customary among the Romans, long before this time, that the governors of the respective provinces in subjection to them, should transmit to Rome a particular account of every thing which happened, uncommon or extraordinary, in their several governments. This Eusebius expressly tells us d, and it were easy to prove by many instances; to omit all which, I shall only observe, that Philo Judæus (who

Exposition of the Creed, Art. 4.

P. 198.

* See this in Bishop Pearson's 222, 223, et 233.

* Ibid.

* Histor. Eccl. l. 2. c. 2.

p. 198. Cod. Apoc. N. T. Par. 1. p.

wrote about the time of Christ) speaking of the flattering compliments Caligula received from the Egyptians, fays, he received them ταις υπομνηματικαις εφημερίσιν ας από της 'Αλεξανδρείας Dentiumorro, ex quotidianis actis transmissis sibi ab Alexandria (as Gelenius translates it), from the daily memoirs (or acts) which were transmitted to him from Alexandria . It had been very strange therefore, if Pilate had neglected to inform the Emperor and court of events and actions, fo remarkable as those were which related to Jesus Christ. But to say no more of this; the first and most antient apologist for the Christian religion, Justin Martyr, in his Address to the Roman Emperor Antoninus Pius, does more than once appeal to the Acts of Pontius Pilate for the truth of our Saviour's miracles and sufferings, και ταυτα ότι γέγοιε δύνασθε μαθείν έκ των έπ Ποντία Πιλάτα yeromerow antwo, and of the truth of these facts you may be informed out of the Acts which were written by Pontius Pilate (or, under his government). Apol. pro Christ. p. 76. and elsewhere, p. 84. he refers to the same for the proof of our Saviour's curing all forts of diseases, raising the dead, &c. Tertullian likewise, in his Apology for Christianity against the Heathens b, twice appeals to the records which were transmitted from Jerusalem to Tiberius concerning Christ; and as in one place be expressly names those which were transmitted by Pilate, so in the other there can be no doubt but he refers to the same, as is well intimated in the Paraphrase of Eusebius c, and by Franciscus Zephyrus on the place, and Pamelius in his notes: his words being somewhat remarkable in both places, I thought proper here to transcribe them d. Tiberius, in whose time the Christian name became first known in the world, having received information from Palestine in Syria (by his governor there), that Fefus Christ had there given manifest proof of the truth of his divinity, communicated it to the Senate, infifting upon it as his

divinitatis revelaverat, detulit ad Senatum cum prærogativa sui suffragii. Senatus, quia non in se probaverat, respuit. Cæsar in sententia mansit, comminatus periculum accusatoribus Christianorum, c. 5.

Legat. ad Caium, p. 1016.

b Apol. adv. Gent. c. v. et 21. c. Hitt. Eccl. l. 2. c. 2.

d Tiberius ergo, cujus tempore nomen Christianum in seculum introiit, annunciatum fibi ex Syria Palæstina, quod illic veritatem illius

prerogative, that they should affent to his opinion in that matter (viz. declare him to be a God). But the Senate not approving it, refused. Casar continued in the same opinion, threatening those who were accusers of the Christians. In the other place, after having given an account of the miracles of Christ, his cafting out devils, cleanfing lepers, raifing the dead, his crucifixion, refurrection, ascension, &c. he adds 2, All these things Pilate himself (who was in his conscience for following Christ) transmitted to Tiberius Casar; and even the Casars themselves had been Christians, if it had been consistent with their fecular interests, &c. This account of Tertullian is cited by Eusebius, both in his Chronicon and in his Ecclesiaffical History , as genuine and authentick; as it is also by Jerome d, though he mentions neither the name of Tertullian nor Eusebius. Now from all this I argue, that there were some accounts of Christ and his actions transmitted by Pilate to the Emperor. " Tertullian (fays Dr. Parker e) though a " Christian writer, durst never have presumed to impose upon the Senate themselves with such a remarkable story, if he were not able to prove it; and that he was, is evident from " Justin Martyr, who foften appeals to the Acts of Pilate con-" cerning the history of our Saviour, and requests the Emperor to fatisfy themselves from their own records concerning those " things that were reported of him .- That Pilate did fend fuch " Acts, is evident; for scarce any man, much less such a man " as Justin Martyr, could have been so foolish, or so consident; as to affirm a thing in which it was so very easy to convict " him of falsehood, &c." Dr. Jenkin, in his excellent book Of the Reasonableness and Certainty of the Christian Religion, reasons after the same manner s, " That it had not been

^a Ea omnia super Christo Pilatus et ipse, jam pro sua conscientia Christianus, Cæsari tum Tiberio nunciavit; sed et Cæsares credidisent super Christo, si aut Cæsares non essent seculo necessarii, aut si et Christiani potuissent esse Cæsares.

^b Ad Ann. Christi xxxviii. fol. 84.

[·] Hift. Eccl. l. 2. c. 2.

d Apud Cleric. Histor. Eccles. Secul. I. ad Ann. xxix. §. 98. p.

^e Demonstr. of the Divine Authority of the Christ. Relig. Part II. §. 15. p. 231, &c.

I believe he mentions them but twice.

^e Vol. I. Par. II. ch. 14. p. 272, 273.

" fafe for Pilate to fend no information to the Emperor con-" cerning Christ-That he did send, and his information was " entered upon record at Rome : to which Justin Martyr appeals " in his Apology to the Emperor Antoninus Pius, and the Se-" nate; and Tertullian in his Apology, which was likewise " presented to the Senate of Rome, or at least to the governors of " the provinces. They both lived in the next age, and were 66 both educated in a different religion, and upon these and such " like proofs became Christians: they were men of excellent " learning and judgment; but no man who could write an Apoce logy, can be supposed to have so much considence, and so little " understanding, as to appeal to that account which Pilate sent " to Tiberius, concerning the resurrection of Christ, in Apologies " dedicated to the Roman Emperor himself, and to the Senate, or " chief magistrates of the empire, if no such account had ever " been fent, or none had been then extant to be produced. But " by the special providence of God, both the birth and resurrection of our Saviour were inserted into the publick records at " Rome, and were to be seen there for a long time after; and " the Heathens, in whose custody they were, are desired by the " primitive Christians to consult them; for they were content to ec put the matter upon this issue, that if they were resolved not " to believe what the Christians said, yet they would at least " credit their own records." After the same manner before these argued Grotius , Huetius , Waltherus , Bishop Pearfon d, and other modern apologists for the Christian religion. To which I may add, that the criticks and historians also have generally affented to the fact; as Cafaubon c, Pamelius f, Valefius s, Frederick Spanheim h, Fabricius i, &c. And it has not been questioned by any, as far as I know, except Tana-

De Verit. Relig. Christian. 1.

2. §. 2. Demonstrat. Evangel. Prop.

III. §. 22, 23. p. 43, 44.
Cofficin. Biblic. §. 1068. p.

on the Creed, Art. IV. p. 198. e Ad Baron. Annal. Exercit. 16, ann. 34. n. 221.

f Annot. in Apolog. Tertull.

c. 5.

Annot. in Euseb. Hist. Eccl.

h Hift. Chrift. Secul. I. p. 560,

561. et p. 582.

1 Cod. Apoc. N. T. loc. fupra cit. See also Eachard's Eccles. Histor, Vol. I. b. 2. c. 1. 5. 4. and Tallent's Chron. Tables.

quillus Faber and Le Clerc b, and that upon very flight reafons. I conclude it therefore as probable, that Pilate fent fome acts or memoirs concerning Jefus Christ and his miracles to the Emperor Tiberius at Rome.

III. It does not appear that any Christian writer ever saw thefe Acts or Memoirs of Pilate, which were by him fent to Rome. For though Justin Martyr and Tertullian have appealed to them, yet it feems to me evident they had not read them; for if they had, without doubt much more of their contents had been transferred into their Apologies for Christianity, which they addressed to the Emperors or Senate. Nec Justinus nec Tertullianus ea Acta legisse videntur, sed pro certo sumfisse-quæ ad Christum pertinebant complexa ea esse, says Le Clerc', i. e. Neither Juftin nor Tertullian feem to have read those Acts (of Pilate, which they appeal to), but to take it for granted (as an allowed thing) that they contained accounts of Christ. Had they had in their hands any such acts or memoirs, nothing could have been more to their purpose, than to have produced them in the very words at length; and as nothing would have conduced more to have established and confirmed the Gospel history and Christian cause, they would be justly charged with unpardonable negligence to omit the producing them. Add to all this, that these first apologists were exceeding careful to amass all together, that would any way tend to beget in the minds of their enemies a persuasion of the truth of their religion, and the miracles and refurrection of Jefus Christ; to have effected which, nothing could possibly have had a greater influence than these records of Pilate's writing. Besides, had any of the Christians been favoured with the fight of these Acts, one would have imagined Minutius Felix, who made a confiderable figure at Rome d, or Eufebius, who was fo familiar with Constantine, would have been the persons; but inasmuch as the former has not men-

Epift, ad Boherell. l. 2. apud Spanheim loc. cit.

Lib. et loc, cit. p. 324. in Minut. Felic.

c Ibid.

d Hieronym. Catal. Vir. Illustr. in Minut. Felic.

tioned them, nor the latter faid any more of them than what he transcribed out of Tertullian, it is reasonable to conclude they were not feen by any of the Christian writers: which will appear yet of greater force, if we consider, that a this same Eusebius makes use of the publick records of the city Edessa: and a great part of his work is taken up in collections or transcripts of every thing, whether wrote by Jews (as Philo and Josephus), Heathens, or Christians, for the credit of Christianity. If it be enquired here, How then came it to pals that Justin and Tertullian, as in the former head, should appeal to these Acts, fince neither they nor any other Christians faw them? I answer with the great Casaubon b, that it feems probable some servants or officers of one of the Cafars, who were converted to Christianity, and had the opportunity of searching and being acquainted with the publick records at Rome, gave this general account to some Christians, from whom Justin and Tertullian had it. And whereas it may be objected, that it is strange that afterwards, when the Emperors became Christians, these records or Asts of Pilate, did not become publick; I answer, that there is nothing more likely than that they were destroyed by the malice of the Senate, or some Roman Emperor, who (as it is certain), when they perceived the growing interest of Christianity, omitted nothing which they imagined would have any tendency to crush and prevent it. to me a probable conjecture, for the following

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pri. For behales that it places the auditor analy more acquainted with the Children fory and destricts that any quainted with the Children fory and destricts that any thereof can be with realest topoled to be, the whole admost the is accommodated and increded throwing at any fill there is accommodated and increded throwing as security which there is the barour of the Children in a courter which

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[.] Hift. Eccl. 1. r. c. 13. A way advant and train dane . I

Exercit. xvi. adv. Baron. Annal. loc. jam cit.

CHAP. XXX.

A Conjecture concerning the Occasion and Original of these Acts or Gospel. They seem to have been the Composure of some Christian in the latter End of the third Century. This Conjecture supported by several Arguments.

IV. TROM the preceding observations it seems obvious to conjecture, the age, occasion, and original of the Spurious Gospel of Nicodemus, or those Acts of Pilate which I have now under consideration, viz. That it was the forgery of some Christian about the latter end of the third century; who, observing that there had been appeals made by the Christians of the former age to some Acts of Pilate, but that none either were or could be produced, imagined that it would be of fervice to Christianity to publish this performance, as what would be not only confirming to the Christians in those times of perfecution, but evidential to the Heathens of the truth of their religion. The great defects of the history of these times, the loss of so many antient books, the uncertainty as to the genuineness of those we have, with many other such reasons, make it exceeding difficult to form any certain judgment in things of this nature; I propose therefore this only as what seems to me a probable conjecture, for the following reasons:

I. Such pious frauds in the primitive times (even in the three first centuries) were very common among Christians. This is undeniably evident by a great number of instances in the

fecond part of the preceding volume.

2. No Heathen can be supposed to be author of this Gospel. For besides that it proves the author much more acquainted with the Christian story and doctrine, than any Heathen can be with reason supposed to be, the whole compofure is accommodated and intended (however it may fall short) for the honour of Jesus Christ and his doctrines, which cannot be the work of an Heathen.

3. A forgery of this nature, and with the view above men-

tioned, seems natural and probable. For if (as has been proved in the last Observation) the Christians were not able to produce the Acts of Pilate, it is natural to suppose the Heathens would reflect with feverity upon those Christians who had before appealed to them, and in consequence upon the cause itfelf, as supported by the falsehood and infincerity of its followers. For this reason, I say, it seems in the nature of things likely fuch a composure should be forged, which might be of use to silence those who should at any time make such an objection against Christianity; and we have innumerable instances of forgeries on less plausible reasons.

4. The first account of any book among the Christians, intitled, The Acts of Pilate, is, that the Teffarescaidecatites made use of it to support their peculiar notion about Easter. This we read in Epiphanius a.

'Απὸ τῶν 'Ακτων δηθεν Πιλά-TE ฉบัฐธิธา The ฉันอุเธียลง เบ้ρηκέναι, έν οίς έμφέρεται, τη **ωρό όπτω παλαυδών 'Απριλλί**ων του Σωτήρα ωεπουθέναι. καὶ ἐν ἐκείνη τῆ ἡμέρα βέλονται άγειν τὸ Πάσχα, ὁποία δ' αν έμπέση ή τεσσαρεσκαιδεκάτη της σελήνης.

They boaft, that they have discovered the exact time of this institution from the Acts of Pilate, in which it is written, that our Saviour suffered on the eighth of the calends of April: accordingly on that day they will always keep Easter, not regarding what day the fourteenth day of the moon happened.

5. The feet of the Teffarescaidecatites (or Quartadecimans, as they are sometimes called) did not arise till the middle or latter end of the third century. To prove this, I observe that this fect had its rife from the Quintillians (otherwise called Priscillianists, Artotyrites, and Pepuzians); and that these had their rife from the Montanists or Cataphrygians. This we are expressly told by Epiphanius b. Now Montanus lived,

^{*} Hæres. 50. \$. 1. Hæres. 49. \$. 1. and Hæres. 50. \$. 1.

and his herefy began, in the latter end of the fecond century, about the year of Christ CLXXIV, and continued for a long time in its flourishing state. Apollonius, who wrote largely and learnedly against Montanism, says he wrote just forty years after Montanus broached his herefy a; and then, as Eusebius b collects from Apollonius, that herefy annaceou in, was in its beight, i. e. about the year CCXIV. Soter also, Bishop of Rome, about this time wrote against the same herefy. Tertullian, in his seventh book de Ecstasi, now lost, wrote an Anfwer in vindication of Montanism against Apollonius, if we may credit the author of the tract de Haresibus, Hæres. 26. published by Sirmondus under the name of Pradestinatus d. So then if we allow any space of time to have intervened between the height of Montanism and its offspring the Quintillians, or Priscillianists, which were formed out of it, and any space between the rise of the Quintillianists and the rife of the Teffarefeaidecatites (which must necessarily be), it will undeniably follow, that these last (who are the persons with whom I am now concerned) could not arise till towards the latter end of the third century, or the beginning of the fourth.

6. Hence it follows, that the Acts of Pilate cannot be proved to have been read, or in use among the Christians till the latter end of the third century; because (as I have proved) they do not appear to have been used by any before the sect of the Tessaces and the section of the third century.

7. About the latter end of the third century, the Pagans or enemies of Christianity forged and published a book, intitled, The Acts of Pilate. This I gather from three several places in Eusebius's Ecclesiastical History.

The first is lib. 1. cap. 9.

Οὐκῶν σαφῶς ἀπελήλεγκται From whence the forgery of τὸ ωλάσμα τῶν κατὰ τῶ Σω- those is manifestly detected (or

a Vid. Euseb. Histor. Eccl. 1. 5. c. 18.

[·] Ibid.

c Cave Hift. Liter. in Soter. p. 40. vol. 1.

refuted),

τήρος ήμων υπομνήματα χθές καὶ τρώην διαδεδωκότων έν οίς wewto αὐτὸς ὁ τῆς wapaonμαώσεως χρόν των σεπλακότων απελέγχει το ψεύδο. Έπὶ τῆς τετάρτης γέν ὑπατείας Τιβερία, η γέγονεν έτας έδδόμε της βασιλείας αὐτέ, τὰ τερί τὸ σωτήριον αὐτοῖς wáθω τολμηθέντα wεριέχα. Καθ' ον δείκνυται χρόνον, μπό ἐπιςάς πω τη Ἰεδαία ΠιλάτΘ, είγε τω Ἰωσήπω μάρτυρι χρήσασθαι δέου, σαφώς έτω σημαίνουτι κατά την δηλωθείσαν αὐτε γραφήν, ότι δή δωδεκάτω ένιαυτῷ τῆς Τιθερίκ Batileias enirpont Tis 'Isδαίας υπό Τιθερίε καθίταται.

refuted), who have lately published certain Acts against our Saviour. In which, first, the very time which is affigned to them, discovers the imposture; for those things which they have impudently forged to have come to pass at our Saviour's crucifixion, are faid there to have been in the fourth consulship of Tiberius, which coincides with the feventh year of his reign, at which time it is certain Pilate was not yet come to Judea, if there be any credit to be given to Josephus, who in the place forecited expressly saith, that Pilate was not constituted governor of Judea by Tiberius till the twelfth year of Tiberius's reign.

The fecond is lib. 1. cap. 11. After having produced the two noted testimonies of Josephus concerning John the Baptist and Christ, he concludes;

Ταῦτα τε έξ αὐτῶν Ἑξραίων συγίραφέως ἀνέκαθεν τῆ ἐαὐθε γραφῆ, ωτρί τε τε Βαπτιςε Ἰωάννε, καὶ Σωτῆρ۞ ἡμῶν ωαραδεδωκότ۞, τίς ᾶν ἔτι λείποιτο ἀποφυγὴ, τε μὴ αναισχύντες ἀπελέγχεσθαι τες κατ' αὐτῶν ωλασαμένες ὑπομνήματα;

and all the second of the special contraction of the second of the secon

Seeing therefore that this writer (Josephus), who was himself a Jew, has related such things in his history concerning John the Baptist and our Saviour; what can they possibly say for themselves, to prevent being convicted of the most impudent forgery, who wrote those Atts against John and Christ?

The third is lib. 9. cap. 5.

Πλασάμενοι δήτα Πιλάτε καὶ τε Σωτήρος ήμων ύπομνήμα]α, ωάσης έμπλεα κατὰ τε Χριςε βλασφημίας, γνώμη τε μείζου επί πασαν διαπέμπουται την ύπ' αὐτὸν ἀρχήν διὰ γραμμάτων παρακελευόμετοι, κατὰ πάλτα τόπον ἀγρές τε καὶ πόλεις, ἐν ἐκφανεί ταῦτα τοῖς πασιν ἐκθείναι τοῖς τα τοῖς κατὰ τοῦς τε παισὶ τὲς γραμματοδιδασκάλες ἀντὶ μαθημάτων ταῦτα μελετάν, καὶ διὰ μνήμης κατέχειν παραδιδόναι.

At length (the Heathens) having forged certain Acts of Pilate concerning our Saviour, which were full of all forts of blasphemy against Christ, they caused them by the Decree of Maximinus to be dispersed through all the parts of his empire, commanding by their letters that they should be published to all persons in every place, both in cities and country places; and that schoolmasters should put them into the hands of children, and oblige them to fludy and learn these by heart, inftead of their usual lectures.

From these places it is evident, there were certain spurious Asts of Pilate, forged and published by the Heathens in the latter end of the third century. Eusebius says in the first of these places, xois xai mpons, i. e. very lately, or a little before his time, who shourished in the beginning of the fourth century; and in the last place, that it was in the reign of Maximinus, who reigned in the year of Christ 303. From which agreement in time it is plain, that Eusebius in both places speaks of the same Asts, although in the former he does not so expressly call them the Asts of Pilate, as in the latter. That they were a forgery is certain, not only from the whole design of them, the express testimony of Eusebius in both places, but also from that argument out of Josephus, which Eusebius makes use of, viz. that, according to these Asts, our Saviour's passion under Pontius Pilate happened in the fourth consulship of Tiberius, which

was the feventh year of his reign; whereas, according to fofephus, Pilate was not till some years after that time appointed governor of Judæa a; and it is certain our Saviour was not crucified till the nineteenth or twentieth year of Tiberius.

8. These Acts of Pilate were unquestionably very different from those which were made use of by the Tessacialecatites above-mentioned. For if, as Eusebius says, these were a forgery of the Heathens, filled with blasphemies against Christ, and they were published in the reign of Maximinus, by his order, against the Christians, to irritate the Pagans more against them, and to further his cruel persecutions, of which we have so dreadful an account; it cannot be imagined they would be received by the Tessacialecatites (who, as Epiphanius says, differed from other Christians only as to the time of observing Easter), nor indeed by any persons whatsoever, who went under the name of Christians.

9. From the eight foregoing observations it appears very probable, that the Asts of Pilate, or Gospel of Nicodemus, was a forgery of some Christian in the latter end of the third century. For if such pious frauds were common, this was not the work of any Heathen; and this was a very likely forgery according to the nature and circumstances of things: if in the latter end of the third century we first find it in use among Christians, and about the same find a forgery of the Heathens under the same title, it seems exceeding probable, that partly to confront the spurious one of the Pagans, partly to support those appeals which had been made by former Christians to the Asts of Pilate, some Christian at this time should publish such a piece as this,

* Antiquit. Judaic. l. 18. c. 3.

CHAP. XXXI.

Leucius Charinus proved by several Arguments to have been the Author of this Gospel.

Obs. V. LEUCIUS Charinus seems to have been the author of these Acts of Pilate, or Gospel of Nicodemus. This conjecture depends upon the foregoing, and, I hope, will appear no less probable for the following reasons.

T. It is certain Leucius Charinus lived about that time which I have affigned to the original of this book, viz. in the latter end of the third and beginning of the fourth century. This I have above largely proved, Part II. Ch. XXI.

- 2. It is certain Leucius was the author of many forgeries or fpurious pieces under the names of the Apostles and Disciples of Christ. This is evident from the chapter now cited in the former volume, and several parts of that work. See also Gelasius's Decree.
- 3. Most of the Apocryphal books which Leucius published, were intitled Acts; such, for instance, were the Acts of Peter, John, Andrew, Thomas, and Paul, and others above produced in the former volume; all which were certainly made by Leucius Charinus, as appears from Photius, Biblioth. Cod. 114. Austin, and others, in the places there cited. See also the alphabetical index at the end of the first part of this work, in the letter L.
- 4. The Apocryphal books of Leucius Charinus were generally filled with idle, fabulous, and romantick-stories, exactly of the same fort with those contained in these Acts of Pilate, or Gospel of Nicodemus. This will be manifest by a comparison of those sables concerning Matimilla and Iphidamia, God's appearing in the form of a little boy, seigning the voice of a woman, the souls of men like the souls of dogs, &c. produced above (Par. II. Ch. XXI.) as fragments of his Acts out of Austin and Philastrius, with several stories in these Acts of Pilate.

5. Leucius was boasted of by the Montanists, as a favourer of their scheme. Phryges se a Leucio animatos mentiri, says Pacianus a, a writer of the fourth century; i. e. The Montanists boast that their principles were revived by Leucius, as I have elsewhere explained those words b. Whence I argue, as a collateral proof, that these Acts were made by Leucius, viz. because they were received by the Tessarescaidecatites, who descended from or were formed out of, the Montanists, as appears from Epiphanius, Hæres. 50. §. 1. See the last chapter, Obs. IV. Numb. 5.

6. That which feems to put the matter out of all controverfy, (viz. that Leucius Charinus was the author of these Acts of Pilate) is, that a very considerable part of it is in the book itself ascribed to him as the author. This seems to me so evident, that I much wonder it has not been observed by any of those who have read and mentioned this Apocryphal Gospel. To make this out I observe, that Joseph of Arimathea is introduced, Ch. XVII. as inviting Annas and Caiaphas to fee two fons of old Simeon (mentioned Luke ii. 25.), who were arisen from the dead, in the city of Arimathea; that they accordingly went with him, accompanied by Joseph and Gamaliel, and found them, not in their graves, but in the city on their knees at prayers; brought them to Jerusalem, and obliged them upon oath to relate an account of their refurrection to them: that the names of these two sons of Simeon were Charinus and Lenthius, who, not daring to give the relation in words, called for paper, and wrote down all that long account of our Saviour's descent to hell, and his delivery of Adam, and the Patriarchs and Fathers from hell, which is contained from Ch. XVIII. to the XXVIIIth, which makes fo large a part of this Gospel: that when Charinus and Lenthius had wrote this, the former gave his writing to Annas, Caiaphas, and Gamaliel; the latter gave his to Nicodemus and Joseph. Hence it is evident that Lenthius and Charinus were authors of a large part of this book; and these, though

Millii Prolegom. in N. T. . Part H. Ch. XXI. 334.

made here two names, are the very name of that person whom I conjecture to be the author of the whole. For though the name be here written Lenthius, and not Leucius, this was undoubtedly the same name, and the true reading ought to be Leucius; and it has been often observed by learned men, that this person's name has been promiscuously written Lentius, Leucius, Leutius, Lentitius, Leontius, Seleucus. See Cafaubon a, Fabricius b, and the first volume of this work c, in the places cited in the bottom of the page. Nor will this at all feem strange to those who consider the old contract way of writing, which was fo common, especially in the proper names of persons and things. I take it therefore for granted, that Lenthius and Leucius were one and the fame name, or rather, that Lenthius was written by some scribe for Leucius; which very thing (as I have above observed) has more than once happened in the printing the former part of this book. And though the names be here transposed, viz. Charinus placed before Leucius, and they are made the names of two different persons, yet this seems to have been only with design the better to disguise the imposture; it being farther observable, and very certain also, that these were both Greek or Roman names, and confequently not the names of two fons of Simeon, who was a Jew, and, according to this book, a prieft.

7. The long account of Christ's going at his death to hell, and by his power delivering Adam, the Patriarchs, and Prophets, &c. from hell, contained from Ch. XVIII. to the XXVIIIth of this Gospel, and there related by Leucius and Charinus, is founded upon a dostrine not known or received in the Church till the time of Leucius Charinus: though it is certain, that the primitive Church generally believed the local descent of Christ's soul to the habitations of souls departed, as is evident from Irenæus, Clemens Alexandrinus, Tertullian, Origen, and many others d; yet it is as certain, that before that time which I have affixed to Leucius Charinus, it was not so generally be-

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^a Exercit. adv. Baron. 1. n. 15. ^b Cod, Apoc. N. T. tom. 1. p. 137.

^c Part II. Ch. XXI. ^d See Bishop Pearson on the Creed, Art. V. p. 237, &c.

lieved that he then wrought a delivery for the Patriarchs, Prophets, and other good men who lived before his time, from that flate. Eusebius, Ambrose, Jerome, and other writers of the fourth century, were indeed of this opinion; but the more antient Fathers, Justin Martyr, Tertullian, &c. thought of no fuch things. For the proof of all which, I shall think it sufficient to refer the reader to Bishop Pearson's clear and learned Explication of that fifth Article of the Creed, concerning

Christ's Descent into Hell, p. 240, &c.

From this and the foregoing particulars it feems very probable, that Leucius Charinus was the author of the Gospel which we have now under confideration, under the title of Nicodemus, or the Acts of Pilate. For if he lived at the very time when this book was forged; if he was the author of many forgeries under the Apostles' names; if the greatest part of his forgeries were intitled Acts; if the contents of it were of the fame fort with his other Acts; if it was received by the disciples of the Montanists, of whom he was a favourer; if his name be expressly found in the book, and he there faid to be the author of a confiderable part of it; in a word, if it contains those doctrines which were not prevalent till his time; all which is proved; then we have as much evidence as can be expected in things of this fort, that Leucius Charinus was the author of this Apocryphal Gospel.

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CHAP. XXXII.

The Gospel of Nicodemus is Apocryphal: not received by the Antients: contains manifest Contradictions, many Things false, many trissing and silly Stories: things later than the Time in which it pretends to be written: it is stolen out of the genuine Scriptures: several miscellaneous Remarks on this Gospel.

Obs. VI. The Gospel of Nicodemus, or the Acts of Pilate, is a spurious and Apocryphal book. This is indeed abundantly manifest from what I have already said; but I shall notwithstanding farther attempt this proof by my propositions in the first part. Accordingly, because it is not found in any of the old Christian catalogues of facred books, nor cited in any of the old Christian writings, nor appears to have been read in any of the Christian Churches, I argue it to be Apocryphal by Prop. IV, V, and VI. I add,

2. It is Apocryphal by Prop. VII. as it contains manifest contradictions. To inflance only in one or two, which are very notorious. Chap. II. the twelve men, Eliezer, Afterius, Antonius, &c. who declare themselves to be no profelytes, but born Jews; when Pilate tendered them an oath, and would have had them swear by the life of Cæsar, refused, because, they say, We have a law that forbids our swearing, and makes it sinful to swear: yet Ch. IV. I observe the Elders, Scribes, Priests, and Levites, are brought in swearing by the life of Casar without any scruple; and, Ch. XIV. they make others, who were Jews, fwear by the Law, as they do also Ch. XVII. and Pilate gives an oath to a whole affembly of the Scribes, Chief-priests, &c. Ch. XXVIII. This seems a manifest contradiction. Another is, that Ch. IX. Pilate is introduced as making a speech to the Jews, in which he gives a true and just abstract of the Old Testament History relating to the Ifraelites, viz. what God had done for them, and how they had behaved themselves to him. Whereas the same Pilate. Chap.

Chap. XXVIII. is made to be perfectly ignorant of the Bible, and only to have heard by report that there was such a book; nor can it be said, that Pilate here only refers to the Bible kept in the Temple; for the manner of speech shews he was ignorant of the contents of the book; I have heard you have a certain book, &c. and this is indeed in itself very probable.

3. It is Apocryphal by Prop. VIII. as it contains many things contrary to known truths. Such is indeed the whole of it, besides what is taken out of our present genuine Gospels. Who, for instance, will credit the long story Ch. XVIII, &c. of Christ's going down to hell, and all the romantick fabulous relations of what happened thereupon? Who will believe that Christ there figned Adam and the Patriarchs with the fign of the cross, and that all the holy Patriarchs were in hell till that time? &c. Besides, in other places there are notorious falsehoods; as that is, to make the Jews understand our Saviour, as faying that he would destroy Solomon's Temple, Ch. IV. which they could not but know had been destroyed several hundred years before. To make the name Centurio to be the proper name of a man who came to Christ, when it is certain it was the name of his post or office, &c. To make the words of Paul, I Cor. xv. 55. O death, where is thy fling? O grave, where is thy victory? to be the words of Isaiah, Ch. XXI. and to make Simeon (Ch. XVI. and XVII.) to be a High-prieft, which it is certain he was not. See above in this part, Ch. XIX. Arg. IV. Inft. 7.

4. It is Apocryphal by Prop. IX. as it contains many trifling, filly, and ludicrous relations: such is that of the standards or colours bowing to Christ as he passed by, Ch. I. Christ's kissing Joseph, and confining him to his house for forty days, Ch. XV. Such are all the accounts from hell, viz. The speeches of the Prophets, Seth's story of going to God at the gates of Paradise, for ointment to anoint his father Adam for the head-ach; The dialogues between the devils; Christ's taking Adam by the hand out of hell; Christ's giving the thief the sign of the cross for a passer to heaven, and ordering him to shew it the angel at his coming to the gates; The exact agreement of the writing of Lenthius and Charinus, Ch. XXVIII. insomuch that there was

not one letter different, either more or less, in the writing of either, though they wrote separately; a story, as Mr. Fabricius (in loc.) well observes, like, and I add, very probably formed from, that trite story of the seventy Greek translators, who made their version in seventy separate columns, without the difference of so much as one word. See Justin Martyr, Paræn. ad Græc. p. 13, 14.

5. It is Apocryphal, because it contains several things which were later than the time, in which it pretends to be written. Such feems to be the title or compellation (Ch. I.) wherewith the Jews address Pilate; Rogamus magnitudinem vestram; We intreat your highness, &c. a phraseology not known to the Jews, or used among them at that time. Such is the express mention of original fin, a phrase not known among Christians in those early days. Such is the story of Christ's going to bell to recover and bring thence the Patriarchs. Such the mighty veneration that is paid to the fign of the cross, and particularly the practice of signing with the sign of the cross, which is here faid to be done by Charinus and Lenthius, Ch. XVII. before they enter upon their relation of the divine mysteries; and Christ's making the sign of the cross upon Adam and upon all the faints in hell, before he delivered them from that state, Ch. XXIV. Concerning which practice of figning with the crofs, I would observe, that though in the fourth and following centuries it was prodigiously common among Christians, by means of that noted history of Constantine's seeing the fign of the cross in the air a; yet, as far as I can find, Tertullian is the first who has mentioned it. There is indeed, in the works under the name of Dionysius Areopagitab, in the Epistle under the name of Martial (Bishop of the Lemovices in France, who lived within thirty or forty years of our Saviour's time), to the people of Bourdeaux , and in the pretended Constitutions of the Apostles d, mention of the use of the sign of the cross in

² Euseb. de Vita Constant. 1. 1.

c. 28, 29, 30, 31. De Eccl. Hier. c. 4, 5, 6. Epift. ad-Burdegal. c. 8.

d Lib. 8. c. 12. Both Durant. loc. mox cit. and Spanheim Hift. Eccl. Secul. II. p. 628, refer to this passage; but incorrectly.

baptism and on other occasions: but I regard not the authority of such books as these, being all of very late original, and will not make any scruple to assert this practice not to be mentioned by any sooner than Tertullian. He who would see the account of the Fathers concerning this matter, may consult Pamelius in his notes on Cyprian, Epist. 56. n. 31. and Epist. 63. n. 39. and the same author on Tertull. de Coron. Milit. c. 3. n. 40. and especially the learned Durant. de Ritib. Eccles. Cathol. l. 2. c. 45.

6. It is Apocryphal by Prop. XIV. because for the most part it is transcribed and stolen out of other books. Nothing can be more evident to any one who is acquainted with the facred books, and has read this Gospel, than that a great part of it is borrowed and stolen from them. Every such person must perceive, that the greatest part of the history of our Saviour's trial is taken out of our present Gospels, not only because it is a relation of the same facts and circumstances, but also in the very same words and order for the most part; and though this may be supposed to have happened accidentally, yet it is next to impossible to suppose a constant likeness of expression, not only to one, but sometimes to one, and sometimes to another of our Evangelists. In short, the author seems to have defigned a fort of abstract or compendium of all which he found most considerable to his purpose in our four Gospels; though he has but aukwardly enough put it together.

Under this head I observe farther, that, to cover the imposture the better, those things which were spoke according to the Scriptures, by or of one person or thing, are by this author often referred to another. So, for instance, what Christ said to the Jews, For which of these (good) works do ye stone me? John x. 32. is alluded to in that of Pilate, Ch. II. Will they kill him for a good work? The words of Christ, John xv. 24. that he had done the works which no other person had done, are put into the mouth of Nicodemus, Ch. V. The speech of Gamaliel, Acts v. 38, 39, Refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought; but if it be of God, ye cannot overthrow it, is here

ascribed to Nicodemus, Ch. V. And though the instances which Gamaliel mentions are Theudas and Judas Galilæus, and instead of these are put the magicians of Egypt; yet the very same words that Gamaliel says of his instances, v. 36. this author fays of his, viz. They all perished and came to nought, and all who believed them. Again, what Christ said to his disciples, Matt. xiv. 27. when they were affrighted at the fight of him walking upon the fea, Be not afraid, it is I; and to his disciples, when they saw him after his resurrection, Luke xxiv. 39. he is made here to fay to Joseph, Ch. XV. That which our Lord faid Matt. xxiii. 39. Ye shall not fee me benceforth, till ye shall say, Bleffed is be that cometh in the name of the Lord; this author expounds as relating to Christ's resurrection; and therefore, after his being rifen again, puts it into the mouth of Joseph, Ch. XV. Because John is said to be the voice (pwin, which is in the feminine gender) of one crying in the wilderness, Isai. xl. 3. and Matt. iii. 3. therefore he is represented in hell as a little female hermit, Ch. XVIII. Many other fuch inflances, he who has a mind, may eafily collect. From all which it is evident, this author compiled his book out of our present sacred books, and consequently by Prop. XIV. that it is Apocryphal.

7. It is Apocryphal, because it is not in the Syriack Version, by Prop. XV.

Thus I have endeavoured to shew the spuriousness of this Gospel, and offered such observations as I judged most pertinent and considerable in order thereto. I shall close my discourse on it with the few following miscellaneous remarks, viz.

1. The names which are in this Gospel given to those which were Jews, are not Jewish, but either Greek or Roman, or of foreign countries. Such are the names Summas, Datam, Alexander, Cyrus, Ch. I. Asterius, Antonius, Caras or Cyrus, Crippus or Crispus, Ch. II. Charinus and Lenthius, Ch. XVII. This seems to be no inconsiderable evidence of the imposture.

2. The

2. The oration under the name of Epiphanius a, intitled, Είς την θεόσωμον ταφήν το Κυρίο και Σωτήρος ήμων Ίπου Χρισο, και είς τον Ίωσηφ τον από Αριμαθαίως, καὶ είς την έν τῷ Αδη τῶ Κυρίε κατάδασιν, μετά τὸ σωτήριον φάθω φαραδάξως γεγενημένην, An Oration on the Burial of the Divine Body of our Lord and Saviour Jesus Christ, and on Joseph of Arimathea, and our Lord's marvellous Descent into Hell after his Crucifixion-contains the substance of what is related in this Gospel concerning Christ's journey to hell, and delivering the faints thence, and particularly the account of his leading Adam out, the confusion of the infernal princes, the other faints following Adam, the application of feveral texts of Scripture to this event, &c. Besides this, I observe in this Oration, that Nicodemus is introduced as affifting foseph of Arimathea at the funeral of Christ, and bringing with him myrrh and aloes for that purpose, which is also related in this Gospel, Ch. XI. I shall not make any conclusions hence, but leave the hint to the improvement of the learned; only adding, that it feems very probable to me, though I cannot find it observed either by Coke or Rivet, that this oration is supposititious, and belonged to some other Epiphanius, different from him among whose works it is placed b.

3. The present Latin copies of this Gospel seem to be a translation out of Greek. This (to omit other instances) feems evident, because we so frequently in it meet with quia in the fenfe of quod, i. e. to fignify as the English particle that, and not as because, which yet it properly does. The reason of this translation seems to me the ambiguity of the Greek particle or, which answers both to quia and quod; but as it can hardly be thought a person who chose to write in Latin, would be guilty of fuch a mistake, I conclude this probably to have been a translation, and, for the reason mentioned, out of Greek. Add to this, that this sense or use of the particle quia for quod is common usque ad nauseam, in many or most of the old Latin translations of the Greek Fathers; and I have noted it in above twenty places in this Gospel.

² See it among his works, vol. 2. p. 259, &c.

b It is rejected as spurious by Dr. Cave, Hift. Lit. vol. 1. p. 186.

4. The Latin of this book is every where far from being elegant, and in many places extremely bald and barbarous. It would be endless to mention all the instances; I will produce only a few.

Ch. I. Iste mihi discernit; i. e. he made me to understand.

Quovis ordine introduc eum; bring him in by any means.

Quomodo habuimus adorare eum? how should we worship him?

Fecit eodem schemate sicut et prius; he did as before. Intuitus in populo; looking upon the people.

Ch. IX. Loco ubi tentus es; in the place where thou art.

Ch. XI. Eclipsis factus a est; it was an eclipse.

Ch. XII. Mibi vindictam for vindicta.

Super vos omne facinus veniet; all the wickedness will return upon you.

Ch. XIII. Diffamatus est sermo eorum; their report was spread abroad.

Ch. XIV. Ut nullo modo starent in Jerusalem; that they might by no means stay at Jerusalem.

Ch. XV. Quo ordine possumus, &c. how shall we be able, &c. Admirati sumus de assumptione tuâ; we are surprised at your escape.

These are some instances; it is easy with a cursory view to observe a hundred more.

5. The angel Michael is made to call Adam the father of the Angels, Ch. XIX. These are his words, The Son of God will lead our father Adam into Paradise.

6. The proof which is brought, that Christ was to come in the year of the world five thousand and five hundred, is not only false, and contrary to the certain chronology of the Old Testament, but is in itself false. This is observed by Mr. Fabricius, Cod. Apoc. N. T. t. 1. p. 297. and will appear thus. The author, to make his sum of 5500 years, computes thus:

^{* [}Fabricius has written facta.]

old amesod

wrange and the second and	Years.
From the creation to the flood,	2212
From the flood to Abraham,	912
From Abraham to Moses,	430
From Moses to David, -	510
From David to the captivity,	500
From the captivity to Christ	400

Total, 4964

But 4964 is less than 5500 by 536 years. Wherefore it is plain, either that the author is by so many years mistaken in his own computation, or else that our present copies are corrupt.

CHAP. XXXIII.

The Acts of Paul and Thecla.

Μαρτύριον της άγίας καὶ ἐνδόξε πρωτομάρτυρος καὶ ἀποςόλε Θέκλας. The Martyrdom of the holy and glorious first martyr and Apostle Thecla.

[Which is supposed to have been written in the Apostle's time, and to have passed under the name of St. Paul, and to have been intitled, The Acts of Paul and Thecla. Published out of a manuscript in the Bodleian Library at Oxford 2.]

CAP. I.

Α Ναβαίνοντος τε Παύλε είς Ικόνιον μετα την φυγήν την από Άντιοχείας,

CHAP. I.

WHEN Paul went up to Iconium, after his flight from Antioch, Demas

Grab. Spicileg. Patr. t. 1. p. 95.

Vot. II.

Aa

and

ἐγενήθησαν αὐτῷ συνοδοίποροι Δημᾶς καὶ Ἑρμογένης ὁ χαλκεῦς, ὑποκρίσεως γέμοντες. Ὁ δὲ Παῦλ۞ ἀποβλέπων εἰς μόνην την ἀγαθωσύνην τοῦ Θεῦ, ἐδὲν φαῦλον ἐποίει αὐτοῖς, ἀλλ' ἔςεργεν αὐτὰς σφόδρα. "Ωςε πάντα τὰ λόγια τᾶ Χριςῦ, καὶ τῆς διδασκαλίας, καὶ τῆς ἑρμηνείας τὰ Εὐαγίελία τὰ ἡγαπημένα, ἐγλύκανεν αὐτοῖς, καὶ ἐν τῆ γνώσει τὰ Χριςῦ, ὡς ἀπεκαλύφθη αὐτῷ, διηγήσατο αὐτοῖς. and Hermogenes became his companions, who were then full of hypocrify. But Paul looking only at the goodness of God, did them no harm, but loved them greatly. Accordingly he endeavoured to make agreeable to them, all the oracles and doctrines of Chrift, and the design of the Gospel of God's well-beloved Son, instructing them in the knowledge of Chrift, as it was revealed to him.

CAP. II.

Καί τις ανήρ 'Ονησιφόρος, μαθών τον Παύλον παραγενόμενον είς Ικόνιον, σαραυτά δρομαίως έξηλθεν σύν τη ίδία γυναικί Λέκτρα, και τοίς αυτων τέχνοις Σημμία καὶ Ζήνωνι, είς απάντησιν αυτέ, ίνα αύτον δέξωνται. Διηγήσατο γαρ αυτοίς Τίτος, ωσταπώς รรเบ ที่ เฮียล ฉบัรฉิ นที่ ยเฮออเม αὐτὸν σαρκὶ, άλλὰ μόνον Έπορεύοντο έν **Ψνεύματι.** κατά την βασιλικήν όδον την έπὶ Λύςραν, καὶ είς ήκεισαν απεκδεχόμενοι αυτόν και τές διερχομένες έθεώρεν κατά την μήνυσιν Τίτε. Ίδον δὶ τὰν

CHAP. II.

And a certain man named Onefiphorus, hearing that Paul was come to Iconium, went out speedily to meet him, together with his wife Lectra, and his fons Simmia and Zeno, to invite him to their house. (For Titus had given them a description of Paul's personage, they as yet not knowing him in person, but only being acquainted with his character.) They went in the king's highway to Lystra, and stood there waiting for him, comparing all who passed by, with that description which Titus had given them. At length they ἀνδρα ἐρχόμενου, τὸν Παῦλου, μικρὸν τῷ μεγέθει, ψιλὸν την κεφαλην, ἀγκύλου ταῖς κνήμαις, εὔκνημου, σύνοφουν, ἐπίρρινου, χάριτος ωλήρη: ωοὶὲ μὲν γὰρ ἐφαίνετο ὡς ἄνθρωπος, ωστὲ δὲ ἀγΓέλε ωρόσωπου εἴχεν. Καὶ ἰδὼν ὁ Παῦλος τὸν 'Όνησιφόρου, ἐμειδίασευ.

CAP. III.

Kal einer & Oundipopos. Χαίρε υπηρέτα τε ευλογημένε. Κακείνος είπεν ή χάρις μετά σε, καὶ τε οίκε σε. Anuas de xai Eppoyéuns èCnλωσαν, καὶ πλείονα την υπόπρισιν έχινησαν, ώς είπειν τον Anuav Hueis en eques TE ยบังอากุนย์ของ อี, ฯะ ที่ผลึง ยัง ησπάσω: Καὶ είπεν ὁ Όνησιφόρος Ούχ όρω εν υμίν καρ-אסט לואמוסקטיחק בו לב בקב דוves, deute xai upeis eis tov οίκον με, και αναπαύεσθε. Καὶ είσελθόντος τε Παύλε είς דפע פוֹאסע דצ 'סעחהושפים, בֹּץבֹּνετο χαρά μεγάλη, και κλίσις γονάτων, και κλάσις άρτε, και λόγος Είν ωτρί έγκραreias nai avasareus, reyorlos τε Παύλε έτως

e

y

faw a man coming (viz. Paul), of a low stature, bald (or shaved) on the head, crooked thighs, handsome legs, hollow-eyed; had a crooked nose; full of grace; for sometimes he appeared as a man, sometimes he had the countenance of an angel. And Paul saw Onesiphorus, and was glad.

CHAP. III.

And Onesiphorus faid: Hail, thou fervant of the bleffed God. Paul replied, The grace of God be with thee and thy family. But Demas and Hermogenes were moved with envy, and, under a shew of great religion, Demas faid, And are not we also servants of the bleffed God? Why didft thou not salute us? Onefiphorus replied, Because I have not perceived in you the fruits of righteousness; nevertheless, if ye are of that fort, ye shall be welcome to my bouse also. Then Paul went into the house of Onesiphorus, and there was great joy among the family on that account; and they employed themselves in prayer, breaking of bread, and hearing Paul preach the word of God concerning tem-

perance and the refurrection, in the following manner:

CAP. IV.

Μακάριοι οἱ καθαροὶ τῆ καρδία, ὅτι αὐτοὶ τὸν Θεὸν ὅψονται. Μακάριοι οἱ άγνην τὰν σάρκα τηρήσαντες, ὅτι αὐτοὶ ναοὶ Θεῦ γενήσονται. Μακάριοι οἱ ἐγκρατεῖς, ὅτι αὐτοῖς λαλήσει ὁ Θεός.

CAP. V.

Μακάριοι οἱ ἀποταξάμενοι τῷ κόσμῳ τέτῳ, ὅτι αὐτοὶ εὐαρες ήσεσι τῷ Θεῷ. Μακάριοι οἱ ἔχοντες γυναϊκας ὡς μὴ ἔχοντες, ὅτι αὐτοὶ ἀγίελοι Θεῦ γενήσονται. Μακάριοι οἱ τρέμοντες τὰ λόγια τῶ Θεῦ, ὅτι αὐτοὶ ϖαρακληθήσονται. Μακάριοι οἱ τὸ βάπτισμα καθαρὸν τηρήσαντες, ὅτι αὐτοὶ ἀναπαύσονται ϖρὸς τὸν Πατέρα, καὶ τὸν Τίὸν, καὶ τὸ Αγιον Πνεῦμα.

CAP. VI.

Μακάριοι οἱ σοφίαν λαθόντες 'Ιπσε Χρισε', ὅτι, αὐτοὶ υἱοὶ ἡψίσε κληθήσουθαι. Μακάριοι οἱ σύνεσι» Ίπσε Χρισε

and bearing Paid breach the

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CHAP. IV.

Bleffed are the pure in heart; for they shall see God. Bleffed are they who keep their sless undefiled (or pure); for they shall be the temples of God. Bleffed are the temperate (or chaste); for God will reveal himself to them.

CHAP. V.

Bleffed are they who abandon their fecular enjoyments; for they shall be accepted of God. Bleffed are
they who have wives, as
though they had them not;
for they shall be made angels of God. Bleffed are
they who tremble at the
word of God; for they shall
be comforted. Bleffed are
they who keep their baptism
pure; for they shall find
peace with the Father, Son,
and Holy Ghoft.

CHAP. VI.

General Bleffed are they who purfue the wisdom (or doctrine)
of Jesus Christ; for they
shall be called the Sons of
the Most High. Bleffed
are they who observe the instructions of Jesus Christ;

τηρήσαντες, ὅτι αὐτοὶ ἐν φωτὶ γενήσονται. Μακάριοι οἱ δι ἀγάπην Χριςε ἐξελθόντες τοῦ σχήματος τε κόσμε, ὅτι αὐτοὶ ἀγίελες κρινέσιν, καὶ ἐν δεξιὰ τε Χριςε ςαθήσονται, καὶ ἐν ὄψονται ἡμέραν κρίσεως ωικράν.

CAP. VII.

Μακάρια τὰ σώματα τῶν παρθένων καὶ τὰ πνεύματα, ὅτι αὐταὶ εὐαρες ήσεσι τῷ Θεῷ, καὶ ἐκ ἀπολέσεσιν τὸν μισθὸν αὐτῶν τῆς άγνείας ὅτι ὁ λόγος τἔ πατρὸς ἔργον αὐτοῖς γενήσεται σωτηρίας εἰς ἡμέραν τἕ υίἕ αὐτἕ, καὶ ἀνάπαυσιν ἔξεσιν εἰς αἰῶνα αἰῶνος.

CAP. VIII.

Καὶ ταῦτα αὐτᾶ λέγοντος εἰς μέσον τῆς ἐκκλησίας ἐν τῷ Ὁνησιφόρε οἴκῳ, ΘΕΚΛΑ τις παρθένος, θυγάτης Θεοκλίας μητρὸς, μεμνηςευμένη ἀνδρὶ Θαμύριδι, αὖτη ἐπὶ τῆς θυρίδος τὰ οἴκα αὐτῆς καθεσβεῖσα ἀπὸ τῆς σύνεγίυς θυρίδος πκαεν νυκτὸς καὶ ἡμέρας τὸν περὶ Θεὰ λόγον λεγόμενον ὑπὸ τὰ Παύλα, καὶ τὸν περὶ ἀγά-

for they shall dwell in eternal light. Blessed are they, who for the love of Christ abandon the glories of the world; for they shall judge angels, and be placed at the right hand of Christ, and shall not suffer the bitterness of the last judgment.

CHAP. VII.

General Representation of the solution of the

CHAP. VIII.

While Paul was preaching this fermon in the church which was in the house of Onesiphorus, a certain virgin named THECLA (whose mother's name was Theoclia, and who was betrothed to a man named Thamyris) fat at a certain window in her house, from whence, by the advantage of a window in the house where Paul was, she both night and day heard

πης, καὶ της ἐυ Χριςῷ ωίςτως, καὶ ωροστυχης καὶ ἐκ ἀπἐντυστυ ἀπὸ της θυρίδος, ἀλλὰ τη ωίςτι ὑπήγετο ὑπτρτυφραινομένη. "Ετι δὲ καὶ βλέπεσα ωρλλάς γυναϊκας καὶ
ωαρθένες εἰσπορτυομένας ωρὸς
τὸυ Παῦλου, ἐπτπόθει καὶ αὐτη καταξιωθηναι καὶ κατά
ωρόσωπου ςῆναι Παύλε, καὶ
ακέτιν τὸν τε Χριςε λόγον
ἐδέπω γὰρ ἀκμην τὸν χαρακτῆρα Παύλε ἐωράκει, ἀλλὰ
τες λόγες αὐτε ῆκετν, καὶ
μόνου.

CAP. IX.

Ως δε έχ αφίς ατο απά της Δυρίδος, ή μήτηρ αυτής **ωέμπει ωρός του Θάμυριν** ό δε έρχεται ωεριχαρής, ώς ήδη λαμβάνων αυτήν ωρός γάμον. Είπεν έν δ Θάμνρις wege Geordian. Un ha gen gen j Géraa; Kai einer Geordia: Καινών σοι έχω είπειν διήγηma, Oapuer indn yae nuigas TPETS BERNA and The Supidos צא בּיצְבּוֹפְבּדמו, צֹדבּ בֹּחוֹ דסׁ סְמ-पृद्दा, द्वार हमां कं काद्दां वेश्रेश άτενίζεσα είς εύφρασίαν, έτως **πρόμαται (Ι, πρόσκαται) αν**del Cévy, [deus] amarnais xai workings doyes didagues, des

Paul's fermons concerning God, concerning charity, concerning faith in Christ, and concerning prayer; nor would the depart from the window, till with exceeding joy she was fubdued to the doctrines of faith. At length, when fhe faw many women and virgins going in to Paul, she earnestly defired that she might be thought worthy to appear in his presence, and hear the word of Christ; for the had not yet feen Paul's person, but only heard his fermons, and that alone.

CHAP. IX.

But when the would not be prevailed upon to depart from the window, her mother fent to Thamyris, who came with the greatest pleafure, as hoping now to marry her. Accordingly he faid to Theoclia, Where is my Thecla? Theoclia replied, Thamyris, I have samething very Arange to tell you; for Thecla, for the space of three days, will not move from the window, not fo much as to eat or drink, but is so intent in bearing the artful and delusive discourses of a certain foreigner, that I perfectly admire, Thamyris, that a young woman of ber known

με θαυμάζειν, ότι ή τοσαύτη αἰδῶς της ωαρθένε χαλεπῶς ἐνοχλεῖται, Θάμυρι. Ὁ γὰρ ἀνθρωπος ἔτος την Ἰκονιέων ωόλιν ἀνασείει, ἔτι δὲ καὶ την σην Θέκλαν. Πᾶσαι γὰρ αὶ γυναῖκες καὶ οἱ νέοι εἰσέρχονται ωρὸς τἔτον, διδασκόμενοι ὑπ' αὐτᾶ. Ἔτι δὲ φησὶν, ἔνα καὶ μόνον Θεὸν φοδεῖσθαι, καὶ ζῆν ἀγνῶς.

CAP. X.

"Ετι δὶ καὶ ή θυγάτης με Θέκλα, ώς αράχνη ἐπὶ τῆς Βυρίδος δεδεμένη, τοις Παύλε λόγοις χρατείται, ἐπιθυμία daun nai wade dava. 'ATEνίζα γάρ τοῖς λεγομένοις ὑπ' αὐτε, καὶ ἐάλω ταρθένος. 'Αλλά πρόσελθε, καὶ λάλησον αὐτή σοὶ γάρ ἐςιν ήρμοσμένη. Καὶ ωροσελθών ὁ Θά-שעפור, בשמ שבי סואשי מטדאי, άμα δε φοβέμενος την έχ-חאחצו מטדחק, בוֹחבר שפסה מט-Thr OExxa, ipoi punseudeiσα, τί τοιαύτη κάθησαι κάτω βλέπεσα; καὶ ωοΐον σε ωάθος κατέχει έκπληκτου; έπισεάφητι τρός του Θάμυριν, καὶ αἰσχύνθητι. "Ετι δὶ καὶ ή μήτης τὰ αὐτὰ λέγεσα. Τέκνον, τί τοιαύτη κάτω βλέknown modesty, will suffer her-Self to be so prevailed upon. For that man has disturbed the whole city of Iconium, and even your Thecla, among others. All the women and young men slock to him to receive his doctrine; who, besides all the rest, tells them, that there is but one God, who alone is to be worshipped, and that we ought to live in chastity.

CHAP. X.

Notwithstanding this, my daughter Thecla, like a spider's web fastened to the window, is captivated by the difcourses of Paul, and attends upon them with prodigious eagerness, and vast delight; and thus, by attending on what he says, the young woman is seduced. Now then do you go, and Speak to her, for she is betrothed to you. Accordingly Thamyris went, and having faluted her, and taking care not to furprize her, he faid, Thecla, my spouse, why sittest thou in this melancholy pofture? What strange impreffions are made upon thee? Turn to Thamyris, and blush. Her mother also spake to her after the fame manner, and faid, Child, why doft thou fit fo

melancholy,

พรธล หลังกรลเ, นุทธิ์ย ฉัทงκρινομένη, ώς παραπλήξ; Καί οί μέν έκλαιον δεινώς. Θάμυeis mir, yuvaixòs asoxav, Geondia de Ténue, ai de wai-อัเธนลเ นบอเลร ซองภท ลี้ง ธบๆ-צעסוק אני דע סוֹאש שבנישבי. Καὶ τέτων φάντων γενομένων, Θέκλα έκ ἀπεςράφη, ἀλλ' ήν weds του λόγου Παύλε απο-O de Oapupis Ελέπεσα. αναπηδήσας, έξηλθεν είς τὸ άμφοδον, καὶ παρετήρα τές είσερχομένες ωρός τον Παυ-Nov, nai THE EEEPHOMENES nai ίδεν δύο ανδρας πρός αυτές haxohense ainbae, nay eguen מערים בו שונים שלונים שונים בו שונים has they had been both convey

CAP. XI.

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Ανδρες, τι έχετε; εἴπατέ μοι καὶ τίς ἔτος, ὁ ἔτω μεθ' ὑμῶν, πλανῶν ψυχὰς ἀνθρώτων, νέων καὶ παρθένων, ἴνα γάμοι μὰ γένωται, ἀλλὰ ἔτως μένωσιν; ὑπισχνεμαι μὶ γὰρ πρῶτος τῆς πόλεως. Δημᾶς δὲ καὶ Ἑρμογένης εἴκαν πρὸς αὐτόν Τίς μέν

melancholy, and, like one aftonished, makest no reply? Then they wept exceedingly; Thamyris, that he had loft his fpouse; Theoclia, that she had loft her daughter; and the maids, that they had loft their miftress; and there was an univerfal mourning in the family. But all thefe things made no impression upon Thecla, so as to incline her fo much as to turn to them, and take notice of them; for she still regarded the difcourses of Paul. Then Thamyris ran forth into the street, to observe who they were that went in to Paul, and came out from him; and he faw two men engaged in a very warm dispute, and faid to them;

CHAP. XI.

Sirs, what business have you here? and who is that man within, belonging to you, who deludes the minds of men, both young men and virgins, persuading them, that they ought not to marry, but continue as they are? I promise to give you a considerable sum, if ye will give me a just account of him; for I am the chief person of this city. Demas and Hermogenes replied, We. cannot

έςιν, έκ οἴδαμεν έτως τερεῖ δὲ νέες γυναικῶν, καὶ ϖαρ-Θένες ἀνδρῶν, λέγων ᾿Αλλως ἀνάςασις έκ έςιν, ἐὰν μὴ ἀγνοὶ μενεῖτε, μήδε τὴν σάρκα ὑμῶν μολύνετε.

CAP. XII.

Ο δε Θάμυρις είπεν αυ-Tois' Δευτε, audges, μετ' iμε είς του οίκου με, και αναπαύσασθε ωρός με. Καὶ ἀπηλθον είς ωολύτιμον δείπνον, καὶ είς οίνον ωολύν, και ωλέτον ωολύν καὶ τράπεζαν λαμπραν σαρέθηκεν αὐτοῖς, καὶ ἐπότισεν αὐτὰς ὁ Θάμυρις, φιλών την Θέκλαν, και θέλων τυχείν γυναικός. Και είπεν αὐτοῖς ὁ Θάμυρις "Ανδρες, είπατέ μοι, τίς έςιν ή διδασκαλία αὐτε, ϊνα κάγω ἰδω. કે જુલેર માત્રરહેડ લેજૂઅમાં જાદરો της Θέκλας, ότι φιλεί του Lévov, nai segunai yuvainos.

fo exactly tell who he is; but this we know, that he deprives young men of their (intended) wives, and virgins of their (intended) husbands, by teaching, There can be no future resurrection, unless ye continue in chastity, and do not defile your slesh.

CHAP. XII.

Then faid Thamyris, Come along with me to my house, and refresh yourselves. So they went to a very splendid entertainment, where there was wine in abundance, and very rich provision. They were brought to a table richly fpread, and made to drink plentifully by Thamyris, on account of the love he had for Thecla, and his defire to marry her. Then Thamyris faid, I desire ye would inform me what the doctrines of this Paul are, that I may understand them; for I am under no small concern about Thecla, feeing she so delights in that stranger's discourses, that I am in

danger of lofing my intended wife.

CAP. XIII.

Εἶπαν δὲ Δημᾶς καὶ Έςμογένης, ὡς ἐξ ἐνὸς σόματος: Θάμυςι, ϖςοσάγαγε αὐτὸν

CHAP. XIII.

Then Demas and Hermogenes answered both together, and said, Let bim be brought before

τῶ ήγεμόνι Κατελλίω, (1. Κασελλίω) ώς αναπείθοντα τες όχλες έπὶ καινή διδασκαλία Χρισιανών, καὶ κατά τὸ δόγμα τε Καίσαρος ἀπολεί αν-דטי, אמו סט וצמה דחי שעימוצמ συ, και ήμεις διδάξομεν, ότι אי אבּיץמ פֿדסב מימבמסני קנνέσθαι, ήδη γέγονεν έφ' οίς έ-Momen Tempors, xai avestimen, Θεου ἐπιγνόντες. Ὁ δὲ Θά-MURIS axxeas was auter Tauta, nai wanteis Gian मको प्रमाद है है है है के कार केंद्र के मन πλθεν είς τον οίκον Όνησιφόρυ, μετα αρχόντων, και δημοσίε, καὶ όχλε ίκανε μετά ξύλων, λέγων τῷ Παύλω Διέφθαρας την Ίχονιέων σόλιν, έτι δε καί την ήρμοσμένην μοι Θέκλαν, υα μη θελήση μοι γήμαι. αγωμεν Εν έπὶ τον ήγεμονα Kasialiov. Kai mas o oχλος λέγα Απάγαγε τον μάγον, διέφθαρε γάρ ήμων τάσας τὰς γυναϊκάς, καὶ συνεπείσθησαν αὐτῷ φάντες οἱ ό-Xyor.

before the governor Castellius, as one who endeavours to perfuade the people into the new religion of the Christians, and be, according to the order of Cafar, will put him to death, by which means you will obtain your wife; while we at the Same time will teach her, that the resurrection which he speaks of, is already come, and consists in our baving children; and that we then arose again, when we came to the knowledge of God. Thamyris having this account from them, was filled with hot refentment; and rifing early in the morning, he went to the house of Onesiphorus, attended by the magistrates, the jailor, and a great multitude of people with staves, and faid to Paul, Thou hast perverted the city of Iconium, and, among the rest, Thecla, who is betrothed to me, so that now she will not marry me. Thou shalt therefore go with us to the governor Castellius. And all the multitude cried out, Away with this impostor [magician]; for he has perverted

the minds of our wives, and all the people hearken to him.

CAP. XIV.

. Καὶ τὰς ωρὸ τἔ βήματος ὁ Θάμυρις, κραυγῆ μεγάλη

CHAP. XIV.

Then Thamyris ftanding before the governor's judgmentείπεν 'Ανθύπατε, ο ανθρωπος हैं रा हिंद के किया किया है है। अबी צא במ שמעבוע דמל שמפשבעצי είπάτω εν έπὶ σε, τίνος ένεχεν ταυτα διδάσκα. Ο δε Δημας και Έρμογένης είπον τῷ Θαμύριδι Λέγε αυτον Χρισιανόν, και απολείται συντόμως. Ο δε ήγεμων ές ησεν την διάνοιαν αυτέ, και έκαλεσε τον Παύλον, λέγων Τίς εί; ο, τι διδάσχας; έ γαρ μικρώς σε κατηγορέσιν. Καὶ πρεν την φωνήν αύτε ό Παῦλος, λέγων Εί έγω σήμερον ανακρίνωμαι, τι διδάσκω, άμεσον, ανθύπατε Θεός ζηλω-This, Geds Endinhtewn, Geds απροσδεής, χρήζων της των ανθρώπων σωτηρίας, ἔπεμψέν με, έπως από της φθοράς καί της αναθαρτίας αποσπάσω αύτες, καὶ σάσης ήδουης τε καὶ θανάτε, όπως μηκέτι άμαρτάνωσιν. Διὸ ἔπεμψεν ὁ Θεός τον έαυτε παίδα Ίησεν Χρισον, δν έγω εθαγΓελίζομαι, καὶ διδάσκω ἐν ἐκείνω ἔχειν την έλπίδα τες ανθρώπες ος μόνος συνεπάθησε ωλανωμένω πόσμω, ίνα μημέτι υπό πρίσιδ ment-feat, spake with a loud voice in the following manner: O governor, I know not whence this man cometh; but he is one who teaches that matrimony is unlawful. Command him therefore to declare before you for what reasons be publishes such doctrines. (While he was faying thus) Demas and Hermogenes (whispered to Thamyris, and) faid; Say that he is a Christian, and he will presently be put to death. But the governor was more deliberate, and calling to Paul, he faid, Who art thou? What dost thou teach? They feem to lay gross crimes to thy charge. Paul then spake with a loud voice, faying, As I am now called to give an account, O governor, of my doctrines, I defire your audience. That God, who is a God of vengeance, and who ftands in ' need of nothing but the falvation of his creatures, has fent me to reclaim them from their wickedness and corruptions, from all (fin-'ful) pleasures, and from death; and to perfuade them to fin no more. On this 'account, God fent his Son ' Jesus Christ, whom I preach,

and in whom I instruct men to place their hopes, as that person who only had such compassion on the deluded world, that

ώσιν, ανθύπατε, αλλα ωίςιν έχωσιν, καὶ φόδον Θέε, καὶ γνώσιν σεμνότητος, καὶ ἀγάπην αληθείας. Εί εν έγω τα ύπὸ Θεέ μοι ἀποκεκαλυμμένα διδάσκω, τί αδικώ, ανθύπαζε; Ο δε ανθυπατος ακέσας ταυτα, έχέλευσεν δεθήναι τον Παύλου, καὶ είς φυλακήν βλη-Βήναι, μέχρις αν ευσχολήσας ακέσηται αυτέ ἐπιμελές ερου. Ή δε Θέκλα νυκτός περιελομένη τα ξαυτής ένωτια, έδωκεν τῷ συλωρῷ, καὶ ἦνοιξεν αὐτῆ ras Supas, nai annader eis την φυλάκην και δέσα τῷ δεσμοφύλακι κάτοπτρον άργύρεον, είσπλθεν ωρός τον Παῦλον καὶ καθεσθείσα σαρά τες σόδας αὐτέ, ήκεσεν τὰ μεγαλεία το Θεκ· καὶ ώς 8der Edwine (1. Ededie) wasχειν ὁ Παῦλος, ἀλλὰ τῆ τἔ Des Bondeia wappnoia inoliτεύετο, κάκείνης ηδξανεν ή τίς ις, καταφιλέσης τα δεσμά autz.

CAP. XV.

Ως δε έζητειτο Θέκλα υπο των Ίεδαίων (l. ex Metaphraste οίκείων) καὶ Θαμύ- family and by Thamyris in

that it might not, O governor, be condemned, but have faith, the fear of God, the knowledge of religion, and the love of truth. So that if I only teach those things which I have received by revelation from God, where is my crime?' When the governor heard this, he ordered Paul to be bound, and to be put in prison, till he should be more at leisure to hear him more fully. But, in the night, Thecla taking off her ear-rings, gave them to the turnkey of the prison, who then opened the doors to her, and let her in; and when fhe made a prefent of a filver looking-glass to the jailor, was allowed to go into the room where Paul was; then fhe fat down at his feet, and heard from him the great things of God. And as fhe perceived Paul not to be afraid of fuffering, but that by divine affistance he behaved himself with courage, her faith so far increased, that she kissed his chains.

CHAP. XV.

At length Thecla was miffed, and fought for by the ριδος, ως απολλυμένη, κατά every street, as though she had τας odes εδιώκετο. Και τις **รพิง ธบงศ์สังพง รรี พบงพอุรี เ้−** μήνυσεν αυτοίς, είπων ότι νυχτὸς ἐξηλθε. Καὶ ἀνέτασαν τον συλωρον, και είπεν αυτοίς, ότι ωεπόρευται ωρός του ξένου, είς τὸ δεσμωτήριου. Καὶ ἀπηλθον, καθώς είπεν αυτοίς, καὶ εύρον αὐτήν καὶ ἐξελθόντες έκείθεν, της όχλης έπεσπάσαντο, καὶ τῷ ἡγεμόνι ένεφάνισαν τὸ γεγονός. Καὶ ะหล่งอบธอบ อ ที่ขอนผับ สีของ วิลเ τον Παύλον έπὶ το βημα ή δε Θέκλα έκυλίετο έπὶ τῶ τόme, & ididaone nadniuevoc in τη φυλακή ὁ Παυλος. Ὁ δὲ ที่ขอนผิง อันอิโอบุฮอง หลุ่นอโททง ลีγεσθαι έπὶ τὸ βημα ή δὲ μετά χαράς ἀπία άγαλλομένη. Ο δε όχλος, ωροσαχθέντος τε Παύλε, ωάλιν ωερισσοτέρως έδόα. Μάγος έςιν, αίρε αυτόν. Ἡδέως δὲ ήχεσεν ο ανθύπατος τε Παύλε έπὶ Tois orlois Levois TE Xpisë. και συμδούλιον σειήσας, έκαλεσε την Θέκλαν, λέγων αυτή. Δια τί ε γαμείς κατα τον νόμον Ίχονιέων τω Θαμύριδι; H de eisnxes, Παύλω ατενίhad been loft; till one of the porter's fellow-fervants told them, that she had gone out in the night-time. Then they examined the porter, and he told them, that she was gone to the prison to the strange man. They went therefore according to his direction, and there found her; and when they came out, they got a mob together, and went and told the governor all that happened. Upon which he ordered Paul to be brought before his judgment-feat. Thecla in the mean time lay wallowing on the ground in the prison, in that same place where Paul had fat to teach her; upon which the governor also ordered her to be brought before his judgmentfeat; which fummons she received with joy, and went. When Paul was brought thither, the mob with more vehemence cried out, He is a magician, let bim die. Nevertheless, the governor attended with pleasure upon Paul's discourses of the holy works of Christ; and, after a council called, he fummoned Thecla, and faid to her, Why do you not, according to

the law of the Iconians, marry Thamyris? She stood still, with her eyes fixed upon Paul; and finding she made no

Cra autis de roer anoxpiνομένης, Θεοκλία ή μήτης αυτής ανέκραγε, λέγεσα. Κατάκαιε την ανομον, κατάκαιε την άνυμφον έν μέσω τΒ θεάτρε, ίνα φάσαι αι ύπὸ TETE didax Beioai yuvaines φοδηθώσιν. Και ο ήγεμων έπαθεν μεγάλως, και τον μέν Παύλον φραγελλώσας έξέδαλε της σόλεως την δε Θέκλαν κατέπρινεν ωυρίκαυσον. Καὶ εύθεως ο ήγεμων ανας ας, απna Dev eis to Deargov nai שמה ל לאסה בצות שבי בחו דחי פועמיאות דוק שבמק. או אב Θέκλα, καθάπες άμνὸς έν έρήμω περισχοπεί τον ποιμένα. έτως κακείνη τον Παυλον' και έμελέψας είς του όχλου ίδευ τον Κύριον καθήμενον ώς τον Παύλου, καὶ είπεν έν έαυτή. "אינישונים בש של אלינישונים באילים δ Παύλος θεάσασθαί με. Καί προσείχεν αὐτῷ ἀτενίζεσα. Ο δε είς έρανες απία θεωράσης αὐτῆς. Οἱ δὲ Εαῖδες nai ai wagdévoi nveluav gula και χόρλου, ίνα ή Θέκλα καή. De de elongen yourn, eda-אפטסבי ל איצועשי, אמו בשמלμασεν την δύναμιν το κάλ-Aus autis. "Espurar de ta ξύλα, καὶ ἐκέλευσαν αὐτήν οἰ

reply, Theoclia her mother cried out, faying, Let the unjust creature be burnt; let her be burnt in the midst of the theatre, for refusing Thamyris, that all women may learn from ber to avoid such practices. Then the governor was exceedingly concerned, and ordered Paul to be whipt out of the city, and Thecla to be burnt. So the governor arose, and went immediately into the theatre; and all the people went forth to fee the difmal fight. But Thecla, just as a lamb in the wilderness looks every way to see his shepherd, looked around for Paul; and as she was looking upon the multitude, the faw the Lord (Jesus) in the likeness of Paul, and said to herself, Paul is come to fee me in my distressed circumflances. And the fixed her eyes upon him; but he infantly ascended up to heaven, while the looked on him. Then the young men and women brought wood and straw for the burning of Thecla; who, being brought naked to the stake, extorted tears from the governor, with furprize beholding the greatnefs of her beauty. And when they had placed the

อีกนอง รัสเด็กงลง รที่ พบอลิ. ทั δε του τύπου ςαυρέ τοιησαμένη, ἐπέδη τῶν ξύλων. Οί de dipuos contat to ace. καί μεγάλης συράς έκλαμ-שמחה פצ אשמדם מנדחה דם ωύρ. Ο γάρ Θεός σπλαγ-Quic Seis en authu, nxou υπόγειον εποίησεν και νεφέλη ลึงพริยง บัทรธาร์ลธยง บีอิฉาอร ωλήρης καὶ χαλάζης· καὶ έξεχύθη σῶν τὸ κύτος τέ έδάφες, ώς σολλές κινδυνεύσαι καὶ ἀποθανείν, καὶ τὸ עצע שעף ספנסשחשמו, דחש שב Θέκλαν σωθήναι.

CAP. XVI.

compil has policed in

Ήν δε ὁ Παῦλος νης είνων μετὰ Όνησιφόρε καὶ τῆς γυναικός αὐτε καὶ τῶν τέκνων, ἐν μνημείω ἐν δόῶ, ἐν ῆ ἀπὸ Ἰκονίε εἰς Δάφνην ἐπορεύ αντο. Ἡνίκα δὲ πολλὰς ἡμέρας ἐποίησαν νης εὐοντες, εἰπαν οἱ παῖδες τῷ Παύλω Πάτερ, πενῶμεν κοὶ ἐκ ἔχομεν πόθεν ἄρτες ἀγοράσαι ἡν γὰρ καταλείψας τὰ τὰ κόσμε ὁ Ονησιφόρος, καὶ τῷ Παύλω ἡκολέθει πανοικεί. Παῦλος δὲ ἀποδυσάμενος τὸν ἐπενδυτην αὐτε, εἰπεν τῷ παιδίω.

wood in order, the people commanded her to go upon it; which she did, first making the fign of the crofs. Then the people fet fire to the pile; though the flame was exceeding large, it did not touch her; for God took compassion on her, and caused a great eruption from the earth beneath, and a cloud from above to pour down great quantities of rain and hail, infomuch that by the rupture of the earth, very many were in great danger, and some were killed, the fire was extinguished, and Thecla preserved.

CHAP. XVI.

In the mean time Paul, together with Onesiphorus, his wife and children, was keeping a fast in a certain cave, which was in the road from Iconium to Daphne. And when they had fasted for several days, the children faid to Paul, Father, we are bungry, and have not wherewithal to buy bread; for Onesiphorus had left all his fubstance, to follow Paul with his family. Then Paul, taking off his coat, faid to the boy, Go, child, and buy bread, Τπαγε, τέκνον, αγόρασον άρτες πλείονας, καὶ φέρε. Ως δὲ ἡγόρασεν ὁ παῖς τὰς ἀρτες, ἴδεν Θέκλαν τῆν γείτονα αὐτᾶ, καὶ ἐθαμβήθη, καὶ εἶπεν πῶν τὰς κορος τὰς τὰς Ταῦς Αναι ὁ παῖς εἶπεν αὐτῆ. Δεῦςος ἀπαγάγω σὲ πρὸς αὐτόν ςενάζει γὰρ περὶ σᾶ, καὶ προσεύχεται, καὶ νηςεύει ἤδη ἡμέρας ἔξ.

CAP. XVII.

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Ως δε έπέςη ή Θέαλα έπι το μνημείου, Παύλε τα γόνατα κεκλικότος, και ωροσευχομένε, και λέγοντος Πά-Tep dyle, Kupie Inda Xpist, μη αψάσθω το σύρ Θέκλας, बंदेरे कव्यवंद्रमंत्री। वर्गमा, वैना den or isiv. 'H di onio Sev έςωσα εβόησε λέγεσα. Δέσποτα Κύριε, ο ωσιήσας τον ຮ່ອດນວນ xai Thu Ynu, o TE a-भूवमारह मर्वा वंश्रांड चवार्वेट वड wáτερ, εὐλογῶ σε, ὅτι ἐσωσάς με έκ συρός, ίνα Παυλον ίδω. Kai avasas Haulos ider au-This, was eines Get napoloγνώςα, ψάτες τε Κυρίε με Ings Xpiss, sudoyo de, oti o ηρώτησα, έδωκάς μοι.

and bring it bither. But while the boy was buying the bread, he saw his neighbour Thecla, and was surprized, and said to her, Thecla, where are you going? She replied, I am in pursuit of Paul, having been delivered from the slames. The boy then said, I will bring you to him, for he is under great concern on your account, and has been in prayer and fasting these six days.

CHAP. XVII.

When Thecla came to the cave, she found Paul upon his knees praying, and faying, O boly Father, O Lord Jesus Christ, grant that the fire may not touch Thecla; but be her belper, for she is thy servant. Thecla then standing behind him, cried out in the following words : O fovereign Lord, Creator of heaven and earth, the Father of thy beloved and boly Son, I praise thee that thou hast preserved me from the fire, to fee Paul again. Paul then arose, and when he faw her, faid, O God, who fearchest the heart, Father of my Lord Fefus Christ, I praise thee that thou haft answered my prayer.

Снар.

CAP. XVIII.

CHAP, XXXIII.

Και ην έσω έν τῷ μνημείω αγάπη ωολλή, Παύλε αγαλλιωμένε, καὶ 'Ονησιφόρε, καὶ σάντων των σύν αὐτοῖς. Είχου δε ωέντε άρτες, και λάxava, xai idwe, nai sipeaiνοντο έπὶ τοῖς ὑσίοις ἔργοις τε Χρις . Καὶ είπεν Θέκλα ωρός τον Παυλον· Περιχαρε, και ακολεθήσω σοι, όπε δ' αν ωορεύη. Ο δε είπεν αυτή · Q καιρός αίσχρος, καὶ σῦ γυνή εύμορφος μή σε άλλος ωαρασμός λάδοι χείρων τε ωρώτε, καὶ έχ ὑπομενεῖς, ἀλλὰ δαλιάσας. Καὶ είπεν αὐτῷ Θέκλα Μόνον δός μοι την έν Χριςῷ σφραγῖδα, καὶ ἐχ ἄψεταί με ωμρασμός. Καὶ είπεν ο Παθλος τη Θέκλα. Μακρο-Βύμησου, και λήψη την δωprav TE Xpiss.

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Καὶ ἀπέπεμψε Παύλος τον Ονησιφόρον είς τον οίκον αυτέ **Φανοίκεί** αυτός δε λαβόμενος την Θέκλαν, είς Αντιόχειαν απία. "Αμα δὶ τῷ ἔρχεσθαι αυτές εν τη σόλα, Σύρος τίς, Αλέξανδρος ονόματι, Αντιοχέων σεωτοπολίτης, σολλά שסושט בש דח שסאמ באבועח Vot. II.

CHAP, XVIII.

And there prevailed among them in the cave an entire affection to each other; Paul, Onefiphorus, and all that were with them being filled with joy. They had five loaves, fome herbs, and water, and they folaced each other in reflections upon the holy works of Christ. Then said Thecla to Paul, If you be pleased with it, I will follow you whitherfoever you go. He replied to her, Persons are now much given to fornication, and you being handsome, I am afraid lest you should meet with greater temptation than the former, and should not withstand, but be overcome by it. Thecla replied, Grant me only the feal of Christ, and no temptation shall affect me. Paul answered Thecla, Wait with patience, and you shall receive the gift of Christ.

CHAP. XIX.

Then Paul fent back Onefiphorus and his family to their own home, and taking Thecla along with him, went for Antioch; and as foon as they came into the city, a certain Syrian, named Alexander, a magistrate in the city, who had done many confiderable fervices for the city ВЬ during

हैं। यम बहुर्म क्येम्ड प्रकी रिक्रे σην Θέκλαν, εφίλησεν αυτήν καὶ ἐξελιπάρει τον Παυλον χρήμασι καὶ δώροις τολλοίς. 'O de Παυλος είπεν αυτώ. Ουκ פולם דחש שעשמותם דמטדחש, אש λέγας, έδε γάρ έςιν έμή. Ο de word duvamenos eis Apriόγειαν, αὐτὸς αὐτῆ ΕΕΡΙΕπλάκη, Φιλών αυτήν έν τω αμφόδω. Ή δε Θέκλα εκ ηνέσγετο, άλλα Παύλον εζή-Tel, xal aveneage windus en φωνή μεγάλη, λέγεσα Μή βιάση με την ξένην, μη βιάση με την τε Θεε δέλην. Ίχωνιέων είμι πρώτη, και δια τὸ μη θέλαν με γαμηθήναι Θαmupidi, excéchnuai The woλεώς με. Καὶ ἐπιλαδομένη τον 'Αλέξανδρον, ωεριέσχισεν αύτε την χλαμύδα, καὶ τὸν σέφανον αφείλετο από της REDANNS aUTE, xal Esnoev auτον θρίαμδον έπὶ ωάντων. Ο δε 'Αλέξανδρος, άμα μεν φιλών αὐτὴν, ἄμα δὲ καὶ αἰσχυνόμενος το γεγονός, προσήγαγεν τῷ ήγεμόνι αὐτήν κάκείνης όμολογησάσης ταῦτα *Ψεπραχέναι*, κατέκρινεν ****

during his magistracy, saw Thecla, and fell in love with her, and endeavoured by many rich presents to engage Paul in his interest. But Paul told him, I know not the woman of whom you speak, nor does the belong to me. But he being a person of great power in Antioch, feized her in the ftreet, and kiffed her; which Thecla would not bear, but looking about for Paul, cried out in a diffreffed loud tone. Force me not, who am a stranger; force me not, who am a servant of God : I am one of the principal persons of Iconium, and was obliged to leave that city, because I would not be married to Thamyris. Then fhe laid hold on Alexander. tore his coat, and took his crown off his head, and made him appear ridiculous before all the people. But Alexander, partly as he loved her, and partly being ashamed of what had been done, led her to the governor, and upon her confession of what she had done * he condemned her to be thrown among the beafts.

Bodleian Library, Cod. Digb. 39. than out of Simeon Metaphraftes, a writer of the eleventh century.

There being formewhat wanting here in the old Greek MS. I chose rather to supply it out of the old Latin Version, which is in the

CAP. XX.

Quod videntes populi dixerunt: injusta judicia sunt in hac civitate. Thecla autem, ut vidit damnatam se esse, petiit a præside, ut usque in diem, qua erat pugnatura, casta servaretur. Cumque requireret præses, quis eam digne fusciperet, ecce quædam vidua, nomine Trifina, dives valde, cujus filia nuper defuncta fuerat, petiit eam cultodiendam, et coepit eam habere in loco filiæ fuæ. Et cum venisset dies, ut bestiæ publicarentur, in amphitheatro polita est, in cavea, in qua erat leæna fævissima, et introivit in arenam pompa spectaculi. Trifina autem fequebatur Theclam, nihil erubefcens. Leæna vero mittens linguam præclara scabie, lingebat pedes Theclæ. Erat autem eulogium ejus scriptum, Sacrilegium. Mulieres autem clamabant: O Deus, iniqua judicia fiunt in civitate nostra. Postquam autem publicatæ funt bestise, Trifina recepit Theclam in domo sua, et dormierunt. Et ecce filia Trifinæ, quæ defuncta erat, visa est matri suæ, dicens:

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CHAP. XX.

Which when the people faw, they faid: The judgments paffed in this city are unjust. But Thecla defired the favour of the governor, that her chaftity might not be attacked, but preserved till she should be cast to the beasts. The governor then enquired, Who would entertain her; upon which a certain very rich widow, named Trifina, whose daughter was lately dead, defired that she might have the keeping of her; and she began to treat her in her house as her own daughter. At length a day came, when the beafts were to be brought forth to be feen; and Thecla was brought to the amphitheatre, and put into a den, in which was an exceeding fierce she-lion, in the presence of a multitude of spectators. Trifina, without any furprize, accompanied Thecla, and the she-lion licked the feet of The title written Thecla. which denotes her crime, was, SACRILEGE. Then the women cried out, O God, the judgments of this city are unrighteous. After the beafts had been shewn, Trifina took

Thecla home with her, and they went to bed; and behold, the daughter of Trifina, who was dead, appeared to her mo-

Mater. Theclam ancillam Christi habeto in loco meo. et pete ab ea, ut oret pro me, ut transferar in locum refrigerii. Tunc Trifina plangebat, dicens: Filia Falconilla mihi dixit, habes Theclam in Ioco meo: quapropter precor, Thecla, ora pro filia mea, ut transferatur in locum refrigerii, et ad vitam æternam. His auditis, Thecla statim oravit ad Dominum, dicens: Domine Deus cœli et terræ, Jesu Christe, fili Altissimi, da ut filia ejus Falconilla vivat in æternum. Tunc Trifina hæc audiens, amplius lugebat, dicens: O injusta judicia! et O indignum nefas! talem speciem ad bestias mitti!

ther, and faid; Mother, let the young woman, Thecla, be reputed by you as your daughter in my stead; and desire ber that the would pray for me. that I may be translated to a state of happiness. Upon which Trifina, with a mournful air, faid, My daughter Falconilla has appeared to me, and ordered me to receive you in her room; wherefore I defire, Thecla, that you would pray for my daughter, that she may be translated into a state of bappiness, and to life eternal. When Thecla heard this, she immediately prayed to the Lord, and faid: Q Lord God of beaven and earth, Jesus Christ, thou Son of the Most High, grant that her daugh-

ter Falconilla may live for ever. Trifina hearing this, groaned again, and said: O unrighteous judgments! O unreasonable wickedness! that such a creature should (again) be cast to the beasts!

CAP. XXI.

Et ut lux orta eft, ecce veniens Alexander ad domum Trifinæ, dixit: Jam præses sedit, et populus exspectat; produc noxiam foris. Tunc Trifina exsiluit in faciem ejus, et conturbavit eum, ita ut sugeret. Erat autem ipsa Trifina ex regalibus, et cœpit

CHAP. XXI.

On the morrow, at break of day, Alexander came to Trifina's house, and said: The governor and the people are waiting; bring the criminal forth. But Trifina ran in so violently upon him, that he was affrighted, and ran away. Trifina was one of the royal family; and she thus expressed

flere, et dicere : Ecce duplex luctus in domo mea, et nemo est, qui adjuvet me, neque quia filia mea mortua est, neque quia Theclam defendere non poffum. Et nunc, Domine Deus, adjuva Theclam, ancillam tuam. Et dum hæc Trifina profequeretur, misit præses stratorem suum, ut adduceretur Thecla. Cujus manum apprehendens Trifina profequebatur, dicens: Falconillam ad monumentum duxi. Theclam vero ad beftias duco. Hæc audiens Thecla lacrymata eft, et orans dixit: Domine Deus, cui ego credidi, et ad quem confugi, redde mercedem Trifinæ, et quia mihi condoluit, et quia mundam me fervavit. Erat autem fremitus magnus in amphitheatro, et rugitus bestiarum, et clamor populi dicentis: Induc noxiam. Mulieres vero clamabant, dicentes: Nunc tollatur hæc civitas propter talem iniquitatem, et in nobis omnibus da talem fententiam, præfes. O malum judicium! O crudele spectaculum!

Των δὶ λεγεσων 'Αρθήτω η ωόλις ἐπὶ τῆ ἀνομία ταύτη αἴρε ωάσας ήμῶς, ἀνθύπατε ωικρόν θέαμα, κακή κρίσις.

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preffed her forrow, and faid: Alas! I have trouble in my house on two accounts, and there is no one who will relieve me, either under the loss of my daughter, or my being unable to fave Thecla. But now, O Lord God, be thou the helper of Thecla thy fervant. While she was thus engaged, the governor fent one of his own officers to bring Thecla. Trifina took her by the hand, and, going with her, faid: I went with Falconilla to her grave, and now must go with Thecla to the beafts. When Thecla heard this, she weeping prayed, and faid: O Lord God, whom I have made my confidence and refuge, reward Trifina for ber compassion to me, and preferving my chaftity. Upon this there was a great noise in the amphitheatre; the beafts roared, and the people cried out, Bring in the criminal. But the women cried out, and faid: Let the whole city suffer for such crimes; and order all of us, O governor, to the same punishment. O unjust judgment! O cruel fight!

Others faid, Let the whole city be destroyed for this vile action. Kill us all, O governor. O cruel sight! O unrighteous judgment.

CAP. XXII.

H de OExa ex xepos Touquirns Angdeisa, itedian γυμνή καὶ έλαβεν διάζωμα, καὶ ἐβλήθη εἰς τὸ ςάδιον. Καὶ λέοντες καὶ άρκτοι άπελύθησαν έπ' αὐτήν καὶ ή ωικρά λέαινα είσδραμάσα έπ वर्णमा, कवन्ये मरेड कर्निक माड Θέκλης ανεκλίθη. 'Ο δε όχλος των γυναικών ανεβόησεν. καὶ άρκτος ἔδραμεν ἐπ' αὐτην, και ή λέαινα υπήντησεν καί διέρρηξεν αυτήν. Και ταλιν λέων δεδιδαγμένος τρώγαν τές ανθρώπες, δς και ην τε 'Aλεξάνδρα, έδραμεν ἐπ' αὐτήν και ή λέαινα συμπλέξασα τω λέοντι, συνανηρέθη αὐτῷ. Με-Cours de enterIngar ai guraixes, inadn xai n Bondos aurn λέαινα απέθανεν. Τότε βάλλεσι σολλά θηρία, έςώσης THE GENAMS, Hai ENTETANUINS דמה צבוףמה מטדחה בוב דטי έρανον, και προσευχομένης. בו של בדבאבסב שחש שףססבטאחש αὐτής ή Θέκλα, έςράφη, καὶ ίδεν δρυγμα πλήρες ύδατος, καὶ εἶπεν Νου καιρός τε λέractai me xai écables éauaction. XIII on all O porcer-

CHAP. XXII.

Then Thecla was taken out of the hand of Trifina, stripped naked, had a girdle put on, and thrown into the place appointed for fighting with the beafts: and the lions and the bears were let loofe upon her. But a shelion, which was of all the most fierce, ran to Thecla, and fell down at her feet. Upon which the multitude of women shouted aloud. Then a she-bear ran fiercely towards her; but the she-lion met the bear, and tore it in pieces. Again, a he-lion, who had been wont to devour men, and which belonged to Alexander, ran towards her; but the fhe-lion encountered the he-lion, and they killed each other. Then the women were under a greater concern, because the she lion, which had helped Thecla, was dead. Afterwards they brought out many other wild beafts; but Thecla flood with her hands stretched towards heaven, and prayed; and when she had done praying, the turned about, and faw a pit of water, and faid, Now it is a proper time for me to be baptized. Accordingly the threw herfelf

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την είς το ύδως, λέγκσα. Έν τῷ ὀνόματί σκ, Κύριέ με Ίησε Χριςὶ, ὑς έρα ημέρα βαπίζομαι. Καὶ ἰδῶσαι αὶ γυναίκες, καὶ ὁ ὅχλος, ἔκραζον λέγοντες. Μη βάλης σεαυτην γεμόνα δακρύσαι, ὅτι τοιῶτον κάλλος αὶ φῶκαι ἔμελλον κατατρώγειν.

CAP. XXIII.

H de OERAR EGALEN ERUτην είς τὸ ΰδωρ έν τῷ ὀνόματι TE Kupis nuw 'Inde Xpise. Αί δὲ φῶκαι ωυρὸς ἀςραπης อย์ชโอร เอียีธลเ, มะหอลโ ซลีธลเ מעניה אבטסמי אמו אי שבף דאי Θέκλαν νεφέλη ωυρός, ώς μη-में रवे जिल्ला वित्तरहा कार्माइ, שחדב שטעשישע מטדאי שבשפני-· θαι. Αί δε γυναΐκες, άλλων wάλιν Δηρίων βαλλομένων ἐπ' αύτην φοδερών, ηλάλαξαν. nai n wer Ebaner vapdor, n de κασσίαν, ή δε άμωμον, ή δε פענים של בנישו שיאט שאחשסכ, ωολύ μύρον. Πάντα δε τα βληθέντα θηρία ώς δπυφ κατεχόμενα, έχ ήψαντο αυτής. ώς ετον Αλέξανδρον είπειν τω herself into the water, and said, In thy name, O my Lord Jesus Christ, I am this last day baptized. The women and the people seeing this, cried out, and said, Do not throw yourself into the water. And the governor himself cried out, to think that the sish (sea-calves) were like to devour so much beauty.

CHAP. XXIII.

Notwithstanding all this, Thecla threw herfelf into the water in the name of our Lord Jesus Christ. But the fish (sea-calves), when they faw the lightning and fire, were killed, and fwam dead upon the furface of the water, and a cloud of fire furrounded Thecla; fo that as the beafts could not come near her, fo the people could not fee her nakedness. Yet they turned other wild beafts upon her; upon which they made a very mournful outcry; and fome of them scattered spikenard, others cassia, others amomus (a fort of fpikenard, or the herb Jerusalem, or ladies-rose) others ointment; so that the quantity of ointment was large, in proportion to

the number of people; and upon this all the beafts lay as though they had been fast asleep, and did not touch Thecla.

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Where-

ηγεμόνι Ταύρες έχω λίαν dogebas, exernore mboaquammen Kai sugvasas o nαυτήν. γεμών, είπεν τῷ 'Αλεξάνδοῦ. Haier & Séxes. Kai Ednoau THE GENARY IN THE TOTAL MET σου των τουρων και υπό τα ส่งสารสลาสารา เลยออง พระพบρωμένα σίδηρα υπέθηκαν, ίνα έπὶ ωλέου ταραχθέντες οί ταύροι, σύρωσι καὶ αποκτείνωσι την δέσμιον Θέκλαν. Οί μέν έν τύραμγοι (1. ταύροι) ήλλουτο βοώντες φοδερόν. Της de OENLAS natexavos y plos דמ שבףותבישבשם שבאח דשט דמטpor nai nu ws & dedeuern eis το ςάδιον. Η δε Τρύφαινα εξέψυξε παρά της άβακας, και φάσα ή φόλις έφοδήθη apódea. O de Axégardos polindeis, newther row niveμόνα, λέγων Δέομαί σα, έλέησον καί με καὶ την ωόλιν, και απόλυσου την θηριομάχου, μή ποτε και η ωόλις σύμ σοί και έμοι απόληται. Ταν= ra yae sav anton o Kaisae. מיו אם של של אות של אות של אועד

dies-vot) others ointment; to

Whereupon Alexander faid to the governor, I have some very terrible bulls; let us bind her to them. To which the governor, with concern, replied, You may do what you think fit. Then they put a cord round Thecla's waift, which bound also her feet, and with it tied her to the bulls, to whose privy-parts they applied red-hot irons, that fo they being the more tormented, might more violently drag Thecla about, till they had killed her. The bulls accordingly tore about, making a most hideous noise; but the flame which was about Thecla, burnt off the cords which were fastened to the members of the bulls, and the stood in the middle of the stage, as unconcerned as if she had not been bound. But in the mean time Trifina, who fat upon one of the benches, fainted away (and died); upon which the whole city was under a very great concern. And Alexander himself was afraid, and defired the governor, faying: I intreat you, take compassion on

me and the city, and release this woman, who has fought with the beasts; lest both you and I, and the whole city, be destroyed: for if Casar should have any account of what has passed now,

ότι Τρύφαινα, ή βασιλίσσα καί συγγενής αύτε, παρά res d'Canas ani Javev. Kai ἐκάλεσεν ὁ ήγεμων την Θέκλαν έκ μέσε των θηρίων, καὶ είπεν ωρός αὐτήν Τίς εἶ σύ; थयों गांग्य नये कहा है, हैंगा देवी בע דשע שחפושע אולמדם סצ; Καὶ ἀπεκρίθη αὐτῷ Θέκλα Eyw dun simi GEE TE Cuv-TOS TO SE TEER EME, EIS Du ηυδόκησεν ό Θεός, υίον αυτέ Inouv Xpisov eniseuga. di ov रेते हैं भी क्षेत्र का उत्तर्धण कार्रिका. Outos yap movos is swingias aiwvis odos, xai Zwns adaκάτε ύπόσασις. Χειμαζομένοις γαρ γίνεται καταφύγιου, θλι-Εσμένοις άνεσις, απηλπισμένοις έλπίς και σκέπη, και απαξαπλώς, δς έαν μη ωιsεύσα είς αὐτον, ε ζήσεται, αλλά ἀποθανείται είς τες αί-

CAP. XXIV.

Ταῦτα ἀκώσας ὁ ἡγεμών, ἐκέλευσεν ἰμάτια ἐνεχθήναι, καὶ εἴπεν ἀὐτῆ. "Ενδυσαι τὰ ἰμάτια. "Η δὶ Θέκλα εἴπεν" Ὁ ἐνδύσας με γυμνὴν ἔσαν ἐν τοῖς Ͽηρίοις Θεὸς, αὐτὸς ἐν ἡμέρα κρίσεως ἐνδύση σε

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he will certainly immediately destroy the city, because Trifina, a person of royal extract, and a relation of bis, is dead upon ber feat. Upon this the governor called Thecla from among the beafts to him, and faid to her: Who art thou? and what are thy circumstances, that not one of the beafts will touch thee? Thecla replied to him: I am a fervant of the living God; and as to my state, I am a believer on Fefus Christ his Son, in whom God is well-pleased; and for that reason none of the beasts could touch me. He alone is the way to eternal salvation, and the foundation of eternal life. He is a refuge to those who are in distress; a support to the afflicted, hope and defence to those who are hopeles; and, in a word, all those who do not believe on him, shall not live, but suffer eternal death.

CHAP. XXIV.

When the governor heard these things, he ordered her clothes to be brought, and said to her, Put on your clothes. Thecla replied: May that God who clothed me when I was naked among the beasts, in the day of judgment clothe your soul with the robe of salvation.

σωτηρίαν. Και λαξέσα τα εμάτια, ένεδύσατο και έξέπεμψε ταχέως άκτον ο ήγεμών, γράψας έτως Θέ-אמע דחי דב שנב שנאחע מπολύω υμίν. Καὶ αι γυναίκες ous wasai expaçar porn meγάλη, καὶ ὑφ' ἐν σόμα ἔδωκαν τῷ Θεῷ αίνεσιν, λέγεσαι Είς Θεός, ο της Θέκλης είς Θεός, ο σώσας Θέκλαν ώς ε απο της φωνής αυτών σεισθήναι **πάσαν την πόλιν, καὶ την** Τρύφαιναν ευαγελισθείσαν άраспрац, атартисан пета όχλε, καὶ ωεριπλακήναι τή Θέκλη, καὶ είπεῖν αυτή. Νύν שוקבטש, סדו עבאפסו ביצופסעדמו שני שוקבטש, סדו דם דבציטי שצ ζη. Δευρο, τέχνον με Θέκλα, έσω είς του οίκου με, καὶ **σάντα τὰ ἐμὰ σοὶ κατα**γράψω. Ή δε Θέκλα απήλ-Der pera The Toupaires, xai ανεπαύσατο σύν αυτή ήμέρας ολίγας, διδάσκεσα αὐτην τον λόγον τε Κυρίε, ώςε ωιςεύσαι και των φαιδισκών τας ωλείουας, καὶ είναι μεγάλην χαραν έν τω οίκω Τρυφαίνης. Η δε Θέκλα Παύλον έπεπόθα, καὶ ἐζήτα αὐτὸν, Ψομin the diet of independent election

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Assistant.

vation. Then she took her clothes, and put them on; and the governor immediately published an order in these words: I release to you Thecla the servant of God. Upon which the women all cried out together with a loud voice, and with one accord gave praise unto God, and faid: There is but one God, who is the God of Theela; the one God, who bath delivered Thecla. So loud were their voices, that the whole city feemed to be shaken; and Trifina herfelf heard the glad tidings, and arose again, and ran with the multitude to meet Thecla; and embracing her, faid: Now I believe there shall be a resurrection of the dead; now I am persuaded that my daughter is alive. Come therefore home with me, my daughter Thecla, and I will make over all that I have to you. So Thecla went with Trifina, and was entertained there a few days, teaching her the word of the Lord, whereby many young women were converted; and there was great joy in the family But Thecla of Trifina. longed to fee Paul, and enquired and fent every where to find him; and when at length πεύκσα σανταχέ καὶ ἐμηνύθη αὐτῆ, ἐν Μύροις εἶναι
τῆς Λυκίας καὶ λάβκσα νεανίσκες σολλές καὶ σαιδίσκας, ἀναζωσαμένη τε, καὶ
ράψασα τὸν χιτῶνα εἰς ἐπενδύτε σχῆμα ἀνδρικὸν, ἀπίει
πρὸς αὐτὸν εἰς Μύρα τῆς
Λυκίας καὶ εὖρεν τὸν Παῦλου λαλέντα τὸν λόγον τἔ
Θεέ, καὶ σαρές αὐτῷ ἀθρόως.

CAP. XXV.

ο δὶ Παῦλος ἐθαμβήθη βλέπων αὐτην καὶ τὸν ὅχλον τον μετ' αυτής, λογισάμενος μη σαρασμός έςιν έτερος. Ή δε Θέκλα συνήκεν, και λέγει αὐτῶ "Ελαβον τὸ λετρον, Παύλε δ γαρ σοι ένεργήσας τὸ εὐαγξέλιον, καὶ μοὶ συνήργησεν είς το λώσασθαι. Καὶ λαβόμενος αυτής ὁ Παυλος απήγαγεν είς τον οίκον Έρμέως και διηγήσατο Παύλφ ή Θέκλα σάντα τα συμβεδηκότα αὐτή ἐν 'Αντιοχεία, ώς επιπολύ θαυμάσαι τον Παύλον, καὶ ψάντας τὰς άnkouras sneixInvai, nai ωροσεύξασ θαι τη Τρυφαίνη. Καὶ αναςασα Θέκλα είπεν τῷ Παύλω Πορεύομαι είς

artists.

length she was informed that he was at Myra in Lycia, she took with her many young men and women; and putting on a girdle, and dressing herself in the habit of a man, she went to him to Myra in Lycia, and there found Paul preaching the word of God; and she stood by him among the throng.

CHAP. XXV.

But it was no small furprize to Paul, when he faw her and the people with her; for he imagined some fresh trial was coming upon them; which when Thecla perceived, she said to him: I have been baptized, O Paul; for he who affifts you in preaching, has affifted me to baptize. Then Paul took her, and led her to the house of Hermes; and Thecla related to Paul all that had befallen her in Antioch, infomuch that Paul exceedingly wondered; and all who heard were confirmed in the faith, and prayed for Trifina's happiness. Then Thecla arose, and faid to Paul, I am going to Iconium.

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Ίκόνιον. Ο δε Παύλος εξπει αυτή Πορεύε, καὶ δίδασκε του λόγου τε Θεε. Ἡ
μεν ἐν Τρύφαινα ωολύν χρυσον καὶ ἰματισμον ἔπεμψεν
διὰ της Θέκλας τῷ Παύλφ,
εἰς διακονίαν τῶν ωτωχῶν.

productions the word of God;

Ή δε Θέκλα ἀπηλθεν είς τὸ Τκόνιον καὶ εἰσέρχε αι εἰς τὸν οἶκον τὰ 'Ονησιφόρα, καὶ ἔπεσεν εἰς τὸ ἔδαφος, ὅπα ὁ Παῦλος καθεβόμενος ἐδίδασκεν, καὶ μέλα κλαυθμά ωροσήν ξαίο, εὐχαριτάσα καὶ ἔξομολογαμένη τὸ Θεῷ, καὶ λέγασα Κύριε ὁ Θεὸς τὰ οἴκα τέτα, ὅπα μοι τὸ Φῶς αὐτὰ ἔλαμμέν, Ἰησῶς ὁ μιὸς τὰ Θεὰ τὰ ζῶνίος, ὁ ἐμοὶ βοηθὸς ἐπὶ ἡγεμόνων, βοηθὸς ἐν ὑπρίοις ὅτι κὐτὸς ἐῖ μόνος Θεὸς, εἰς τὰς εἰδνας τῶν αἰωνων ἄμην.

CAP. XXVII.

και εύρε του Θάμυριν τε-Βυνκότα, και την μητέρα αυτ της ζώσαν' και ωροσκαλει είνευ ωρός αυτήν' Θεοκλία, μήτερ έμη, δύνασαι ωιςεύσαι, δτι ές: Θεός Κύριος ζών έν δτι ές: Θεός Κύριος ζών έν 'Paul replied to her: Go, and teach the word of the Lord. But Trifina had fent large fums of money to Paul, and also clothing by the hands of Thecla, for the relief of the poor.

CHAP. XXVI.

So Thecla went to Iconium. And when the came to the house of Onesiphorus, the fell down upon the floor where Paul had fat and preached, and, mixing tears with her prayers, she praised and glorified God in the following words: O Lord, the God of this boule, in which I was first enlightened by thee; O Jefus, fon of the living God, who wast my belper before the governor, my belper in the fire, and my helper among the beafts; thou alone art God for ever and ever, Amen.

CHAP. XXVII.

Thecla now (on her return) found Thamyris dead, but her mother living. So calling her mother, the faid to her: Theoclia, my mother, is it possible for you to be brought to a belief, that there is but one Lord God, who dwells in the heavens? If you desire

modeis, dwen ooi di eus o Oroc eite to tenvoy os, ids wapisnua σοι. Καὶ ταῦτα καὶ έτερα ωολλά διεμαρτύρατο καὶ ωαρεκάλει αὐτήν. Ή δε μήτηρ αυτής Θεοκλία έχ επίσευσε τοις λεγομένοις αὐτη ὑπὸ τῆς μάρτυρος Θέκλης. Η δε Θέκλα ίδεσα, ότι εκ ώφελεί, κατασφραγισαμένη όλον το σώμα αυτής, בו בעולה שניאחני, אמו בףγεται είς Δάφυην καὶ είσελθέσα είς το μυημείου, ύπε ό Παύλος μετά Όνησιφίρε εύρέθη, ωροσπεσέσα έκλαυσεν έμει τῷ Θεῷ. Καὶ ἐξελθέσα **ω**άλιν, έρχεται έπὶ την Σελεύκιαν, ωολλές φωτίζεσα τῷ λόγω τε Χριςε.

Seleucia, and enlightened many in the knowledge of Christ.

CAP. XXVIII.

Καὶ νεφέλη φωτεινη ώδηγει αὐτήν. Καὶ εἰσελθέσα ἐν Σελευκία, ἔξηλθεν ἔξω τῆς πόλεως ἀπὸ ἐνὸς ςαδίκ καὶ ἐκείνες δὲ ἐδεδοίκει, ὅτι τὰ εἰδωλα ἐθεράπευον. Καὶ ὁ-δηγὸς γέγονεν αὐτῆς ἐν τῷ ὅρα τῷ λεγομένῳ Καλαμῶνος, ἤτοι 'Ροδεῶνος. Καὶ εὐράσα

aboditso

defire great riches, God will give them to you by me; if you want your daughter again, here I am. These and many other things she represented to her mother, (endeavouring) to persuade her (to her own opinion). But her mother Theoclia gave no credit to the things which were faid by the martyr Thecla. So that Thecla perceiving she discoursed to no purpose, figning her whole body with the fign (of the cross), left the house, and went to Daphne; and when the came there, the went to the cave, where the had found Paul with Onefiphorus, and fell down upon the ground, and wept before God. When she departed thence, she went to

CHAP. XXVIII.

And a bright cloud conducted her in the journey. And after she had arrived at Seleucia, she went to a place out of the city, about the distance of a furlong, being afraid of the inhabitants, because they were worshippers of idols. And she was led (by the cloud) into a mountain called Calamon, or Rodeon. There she abode many

באבו סיות מוסף, בוסקת שבי מטדם, xai nu exer ent em ixava. אמו שסאאצי אמו אמאנחצי שמρασμές υπέςη υπό τε διαδόλε. xai umnverner rervaius, Bonθεμένη υπό τΕ Χρις Ε. Μα-ששוש של דושב דשט בטיעבעולשט yuvainav weed the was deve Θέκλης, απίησαν πρός αὐτην, καὶ ἐμάνθανον τὰ λόγια τέ OEE xal wollal if autwy απετάξαντο τω βίω, καὶ συν-חסמשט מטדח ממו סחושח מיץמשאו חצשת שמעדמצע שנףו מנדחק, καὶ ἰάσεις ἐγένοντο ὑπ' αὐτῆς. Γυέσα έν φάσα η φέλις καί के wερίχωρος, έφερον τὰς ἀβρώς Βς αὐτῶν ἐν τῷ ὄρει, καὶ שף אי דא שלףם שףססביץיוσωσι, θάτθον απηλλάτθοντο, οίω δήποτε κατείχοντο νοσήματι, καὶ τὰ ωνεύματα τὰ απάθαρτα πράζοντα έξήρχοντο καὶ ωάντες κατελάμ-Εανον τὰ ίδια αὐτῶν ὑγιῆ, δοξάζοντες τον Θεον δόντα τοιαύτην χάριν τη σαρθένω Θέκλη. Οἱ ἰατροὶ ἔν τῆς ωύλεως Σελευκίων έξυδενώθησαν, την έμπορείαν απολέσαντες, και έδεις λοιπόν ωροσείχεν αυτοίς. Καὶ φθόνε xal Chia wano Sevres iunxa-

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years, and underwent a great many grievous temptations of the devil, which fhe bore in a becoming manner, by the affiftance which the had from Christ. At length certain gentlewomen hearing of the virgin Thecla, went to her, and were instructed by her in the oracles of God, and many of them abandoned this world, and led a monaftick life with her. Hereby a good report was spread every where of Thecla, and she wrought feveral (miraculous) cures, fo that all the city and adjacent countries brought their fick to that mountain, and before they came as far as the door of the cave, they were instantly cured of whatfoever diftemper they had. The unclean spirits were cast out, making a noise; all received their fick made whole, and glorified God, who had bestowed such power on the virgin Thecla; infomuch that the physicians of Seleucia were now of no more account, and loft all the profit of their trade, because no one regarded them; upon which they were filled with envy, and began to contrive what μέντο κατά της τε Χριςε δέλης, το τί αὐτη σοιήσωσιν.

CAP. XXIX.

Υποδάλλει έν αυτοίς δ διάδολος λογισμόν σονηρόν. אמו עות דשט קעבפשט סטומץθέντες και συνέδριον ωριήσαντες, συμβελεύονται πρός άλλήλυς, λέγουτες Αυτη ή ωαρθένος ίερα τυγχάνει της μεγάλης Θεας 'Αρτέμιδος' καὶ हाँ का क्ये कार्यात्स कार्या, क्रमंस αυτής, ώς ταρθένε έσης, καὶ φιλέσιν αυτήν σάντες οί Θεοί. Δεύτε Εν, λάβωμεν ανδρας ατάκτες, καὶ μεθύσωμεν αὐτές οίνου πολύν, και δώσωμεν αὐτοῖς χρυσίον ωολύ, καὶ είπωμεν αὐτοῖς. Εί δυνηθήτε φθείραι καὶ μιάναι αὐτην, διδέμεν ύμιν και άλλα χρήματα. "Ελεγον εν προς αυτες οἱ ἰατροὶ, ὅτι ἐὰν ἰσχύσεσιν αὐτην μιάναι, ἐκ ἀκέ-FRGIV autis of Osol, ETE Ap-דבמוב ביהו דשט מסשבעשעדשע. Έποίησαν έν έτως, καὶ ἀπελθόντες οι σονηροί ανδρες έπι τὸ όρος, καὶ ἐπιςάντες ώς λέοντες τῷ σπηλαίω, ἐπάταξαν την θύραν ήνοιξεν δε ή άγία μάρτυς Θέκλα, Βαρρέσα ῷ ἐπίςευσεν Θεώ. προέγνω γαρ methods to take with this fervant of Christ.

CHAP. XXIX.

The devil then suggested bad advice to their minds : and being on a certain day met together to confult, they reasoned among each other thus: The virgin is a prieftefs of the great goddess Diana, and what soever she requests of ber, is granted, because she is a virgin, and so is beloved by all the gods: now then let us procure some rakish fellows. and after we have made them Sufficiently drunk, and given them a good fum of money, let us order them to go and debauch this virgin, promising them, if they do it, a larger reward. (For they thus concluded among themselves, that if they be able to debauch her, the Gods will no more regard her, nor Diana cure the fick for her.) They proceeded according to this refolution, and the fellows went to the mountain, and as fierce as lions to the cave, knocking at the door. The holy martyr Thecla, relying upon the God in whom she believed, opened the door, alτον δόλον αυτών. Και λέγει woos autes Ti Sexere, Texva; Oi de eimor Tis estr ένταυθα λεγομένη Θέκλα: H de einer Ti aurny Sexele: AEYSON AUTH EXERVOI. DUYκαθευδήσαι αυτή θέλομεν. Λέγει αὐτοῖς ή μακαρία Θέκλα Έγω ταπανή γραυς εί-MI, den de TE Kupis ME 'In-उड Xpiss' प्रको प्रकेंग ना कराहे Spáras Déxere aronov eis eut, ε δύνασθε. Λέγεσιν αὐτη excivor Oux est duvator un ωράζαι είς σε, ά θέλομεν. Καὶ ταῦτα εἰπόντες, ἐκράτησαν αυτήν ισχυρώς, και έθέλοντο καθυδρίσαι αὐτήν. Ἡ δε λέγει αυτοίς μετ επιεικείας. Αναμείνατε, τέκνα, ίνα ίδητε The docar Kupis. Kai xpaтвией บัส ฉบาลีง ฉังย์โลยป้อง είς του έρανου, καὶ είπεν 'Ο Θεός ο φοδερός, και ανείκαςος, καὶ ένδοξος τοῖς ὑπεναντίοις, ὁ ουσάμενός με έκ συρός, ό μη ταραδώσας με Θαμύριδι, δ μη σαραδώσας με 'Αλεξάνδρω, ο ρυσάμενος με έχ θηρίων, ο διασώσας με έν τῷ βύθω, δ *πανταχέ* συνεργήσας μοι, καὶ δοξάσας τὸ ὄνομά σε έν though she was before apprized of their defign, and faid to them, Young men, what is your bufiness? They replied, Is there any one within, whose name is Thecla? She answered, What would you have with her? They faid. We have a mind to lie with ber. The bleffed Thecla anfwered: Though I am a mean old woman, I am the fervant of my Lord Fefus Christ; and though you have a vile design against me, ye shall not be able to accomplish it. They replied: It is impossible but we must be able to do with you what we have a mind. And while they were faying this, they laid hold on her by main force, and would have ravished her. Then she with the (greatest) mildness said to them: Young men, have patience, and fee the glory of the Lord. And while they held her, she looked up to heaven, and faid: O God most reverend, to whom none can be likened; who makest thyself glorious over thine enemies; who didft deliver me from the fire, and didst not give me up to Thamyris, didft not give me up to Alexander; who deliveredst me from the wild beafts; who didft pre-

ferve me in the deep waters; who hast every where been my helper,

בשני אמן שטע פטסמו עוב בא דשע ανόμων ανθρώπων τέτων, καὶ μη έάσης με ένυβρίσαι την σαρθενίαν με, ην δια τὸ ονομά σε έφύλαξα μέχρι τε שני פדו כו סוגם, אמו כו שםθώ, καὶ σοὶ ωροσκυνώ τῶ Πατεί, καὶ τῷ Υίῷ, καὶ τῷ Πνεύματι άγίω είς τες αίωνας, αμήν. Καὶ εγένετο סשטח בא דב פפמעב, אביץצדמי Μή φοξηθής, Θέκλα, δέλη με άληθινή, μετά σε γάρ είμι απόβλεψον καὶ ίδε, όπε ηνέφαται έμπροσθέν σε έκεῖ γαρ οίκος αιώνιος έςαι σοι, κακεί την επίσκεψιν δέχη. Καὶ ωροσχέσα ή μακαρία Θέκλα, ίδεν την ωέτραν ανεωχθείσαν, όσον χωρεί άνθρωπου είσίεναι, καὶ κατά τὸ λεχθέν αὐτη ἐποίησεν καὶ αποφυγέσα γενναίως τές ανόμες, είσηλθεν είς την σέτραν. השנ סטעפאאפוסשת פטשטים השבי τρα, ώς ε μήτε αρμον φαίνεσ-Sai. Excivoi de Dewpertes τὸ ωαράδοξον θαῦμα, ώσπερ έν έχςάσει έγίνοντο, καὶ έχ ίσχυσαν έπισχείν την τέ Θεέ δέλην, αλλ' ή μόνον τε μαφορίε αυτής επελάβουτο, καί

helper, and hast glorified thy name in me; now also deliver me from the hands of these wicked and unreasonable men, nor suffer them to debauch my chastity, which I have hitherto preserved for thy honour; for I love thee, and long for thee, and worship thee, O Father, Son, and Holy Ghost, for evermore. Amen. Then came a voice from heaven, faying, Fear not, Thecla, my faithful fervant, for I am with thee. Look, and fee the place which is opened for thee: there thy eternal abode shall be; there thou Shalt receive the (beatifick) vision. The bleffed Thecla observing, saw the rock opened, to as large a degree, as that a man might enter in; she did as she was commanded, bravely fled from the vile crew, and went into the rock, which instantly fo closed, that there was not any crack visible where it had opened. The men flood perfectly aftonished at so prodigious a miracle, and had no power to detain the fervant of God; but only, catching hold of her veil (or hood) they tore off a piece of it; and even that was by the permission of God, for the confirmation of their faith, who should Cc

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μέρος τι ηδυνήθησαν αποσπάσαι κακείνο κατά συγχώρησιν Θέε, ωρός ωίςιν των ορώντων τον σεδάσμιον τόπον, καὶ εἰς εὐλογίαν ταῖς μετά ταυτα γενεαίς τοίς ωις εύεσιν είς του Κύριον ήμων Ίησεν Xpison in napolas nadapas. "Επαθεν έν ή τε Θεε πρωτομάρτυς, καὶ ἀπόςολος, καὶ wag θένος Θέκλα, ή ἀπὸ τέ Ίκονία, έτων δέκα όκτω, μετα δε της όδοιπορίας, και της **σεριόδε, καὶ της ασχήσεως** नमेंद्र हेंग नक ठेंह्ल, हैंद्रिजहर हैनम άλλα έδδομήπουτα και δύο ότε δε ωροσελάθετο αυτήν δ Κύριος, ην έτων ένενηκοντα. και έτως ή τελείωσις αυτής γίνεται. Γίνεται δε ή όσία μνήμη αύτης μηνί Σεπθεμβρίω εικάδι τετάρτη, είς δόξαν τέ

were the or the Alba at the water in the

should come to see this venerable place, and to convey bleffings to those in succeeding ages, who should believe on our Lord Jesus Christ from a pure heart.—Thus fuffered that first martyr and apostle of God, and virgin, Thecla; who came from Iconium at eighteen years of age; afterwards, partly in journeys and travels, and partly in a monastick life in the cave, she lived feventytwo years; so that she was ninety years old when the Lord translated her. Thus ends her life. The day which is kept facred to her memory is the twenty-fourth of September, to the glory of the Father, and the Son, and the Holy Ghoft, now and for evermore. Amen.

Πατρός, καὶ τε Υίε, καὶ τε άγιε Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τες αἰώνας τῶν αἰώνων, ἀμήν.

CHAP. XXXIV.

Several Reasons for inserting these Acts: they were ranked among the Apocryphal Scriptures by the primitive Christians: several things contained in them were credited: they went under Paul's Name, and have been esteemed genuine by several modern Writers.

I DOUBT not, but that it will feem strange to many readers, that a History so apparently fabulous should have any place in this collection, or be reckoned by me among the Apocryphal books of the New Testament. But, to justify my insertion of it, I desire it may be observed:

(1.) That the primitive writers of Christianity were wont to reckon the Acts of Paul and Thecla among the Apocryphal books of the New Testament. So,

1. Tertullian a in his treatise of Baptism.

Quod fi, qui Pauli perperam fcripta legunt, exemplum Theclæ ad licentiam mulierum docendi tingendique defendunt: fciant in Afia prefbyterum, qui eam fcripturam construxit, quasi titulo Pauli de suo cumulans, convictum atque consessum, id se amore Pauli fecisse, et loco discessisse.

But if any read the Apocryphal books of Paul, and thence defend the right of women to teach and baptize, by the example of Thecla; let them confider, that a certain prefbyter of Asia, who forged that book, and adorned his performance with the name of Paul, was convicted of the forgery, and confessed that he did it out of respect to Paul; and so left his place.

2. Jerome in his Life of Lukeb.

Periodos Pauli et Theclæ, et The Acts of Paul and Thecla, totam baptizati Leonis fabu- with the whole story of the

Cap. 17. Cc 2 Catal. Vir. Illustr. in Luca.

lam, inter Apocryphas scripturas computamus. Quale enim est, ut individuus comes Apostoli, inter cæteras ejus res, hoc solum ignoraverit? Sed et Tertullianus vicinus eorum temporum resert, preserum quendam in Asia, omedasm (i. e. amatorem) Apostoli Pauli, convictum a Joanne, quod auctor esset libri, et consessum se hoc Pauli amore secisse, et ob id loco excidisse.

baptized Lion, I reckon among the Apocryphal Scriptures. For what fort of thing must it be, which the constant companion of the Apostle should be ignorant of, and no other thing which he did? But Tertullian, who lived near those times, relates, that a certain presbyter of Asia, an admirer of Paul, being convicted by St. John, that he was the author of the book, confessed that he did it out of love to Paul, and fo left his place.

3. Pope Gelasius in his Decree.

Liber qui appellatur Actus Theclæ et Pauli, Apocryphus.

The book which is entitled The Acts of Thecla and Paul, is Apocryphal.

From these several writers it is evident, that in the first ages of Christianity, the Acts of Paul and Thecla were reputed among the Apocryphal books of the New Testament; and this is of itself sufficient to justify my inserting it: but as a farther reason, I observe,

(2.) That though by the forementioned Fathers the Acts of Paul and Thecla were rejected among the Apocryphal Scriptures, yet many of its relations, or a large part of the history, was credited, and looked upon as genuine by the primitive Christians. The name and history of Thecla is almost as frequent as any other in Christian antiquities. The learned Pamelius a, and after him Mr. Du Pin b, Dr. Grabec, and others, have given us a long lift of the places in the ancient

Annot. in Tertull. de Bap-tism. c. 17.

[·] History of the Canon of the

New Test. vol. 2. ch. vi. §. 6. c Spicileg. Patr. tom. 1. p. 88,

writers

writers where Thecla is mentioned, and her history referred to: I shall think it sufficient to cite those only which I have met with, and which appear to me most considerable; viz. the passage of,

 Cyprian, or whoever was the author of the Orat. pro Martyr.

Affiste nobis, ficut Apostolis in vinculis, *Theclæ in ignibus*, Paulo in persecutionibus, Petro in sluctibus.

Help us, O Lord, as thou didft help the Apostles in their imprisonments, Thecla amidst the stames, Paul in his persecutions, and Peter amidst the waves of the sea.

2. That under the name of Cyprian, intitled, Orat. quam fub die passionis suæ dixit.

Libera me de medio hujus feculi, ficut liberasti Theclam de medio amphitheatro, &c. Deliver me, O Lord, as thou didst deliver Thecla, when in the middle of the amphitheatre she was to constitt with wild beasts.

3. Eusebius de Martyr. Palæstin. c. 3. (who is supposed by Valesius a, and Du Pin b, to have referred to this Thecla in the following passage.)

Τετώ δ' άμα γενναιοτάτην ἔνς ασιν ἐπιδειξάμενοι 'Αγάπιος, καὶ ἡ καθ' ἡμᾶς Θέκλα, θηρίοις εἰς βορὰν κατεδικάσθησαν. Agapius also, and Thecla, who lived in our time (or country), having shewn a prodigious resolution of mind, were condemned to the beasts.

On which Valessus notes, that it was not without design that Eusebius added those words, in xa3' inpas; for hereby he intended to intimate, that the Thecla, whom he was speaking of, was a different person from that ancient Thecla, who was the companion of the Apostle Paul. And so Du Pin: Eusebius makes mention of this Thecla in the third book of Martyrs (so the English translator has aukwardly rendered it, instead of

Annot, in loc. Eufeb.

the third chapter of his book of the Martyrs of Palestine), and distinguished her from one of the same name, who was exposed to wild beasts in the persecution raised by Diocletian: against which conjecture I see nothing which can be reasonably objected.

4. Epiphanius, Hæref lxxviii. §. 16.

Καὶ Θίκλα μὲν συναντὰ Παύλω τῷ ἀγίω, καὶ διαλύεται γάμε, ὁςμαςὸν ἔχεσα εὐειδές ατον, ως ωτεύοντα δὲ πόλεως, ωλέσιον ἄγαν, εὐγενές ατον δὲ ἐν τῷ βίω, καὶ διαφανές ατον. Καὶ ωτεριφονεῖ τῶν ἐπιγείων ἡ ἀγία, ἴνα τῶν ἐπερανίων ἐγκρατὴς γένηται. So Thecla, when she met with St. Paul, determined against marriage, although she was at that time under engagements (or betrothed) to a most agreeable young gentleman, who was the chief person of the city, both very rich, of a noble family, and every way valuable. But that holy virgin thus con-

temned the enjoyments of this life, that she might obtain those of a better.

5. St. Auffin (lib. 30. cap. 4. contra Faust. Manich.) brings in Faustus thus disputing:

Si vere favere huic quoque proposito, et non reluctari volenti id quoque doctrinam putatis esse dæmoniorum, taceo nunc vestrum periculum: ipsi jam timeo Apostolo, ne dæmoniorum doctrinam intulisse tunc Iconio videatur, cum Theclam oppigneratam jam thalamo in amorem, sermone suo perpetuæ virginitatis incendit.

But if you conclude our opinion to be the doctrine of devils, and that it is not lawful to encourage a person to be a virgin, who has a mind to continue so: I shall say nothing of the hazards you run by such an affertion; only cannot but be in pain for your own Apostle, lest he himself should be found to have established the doctrine of devils at Iconium, when by a dis-

course of his there, he incited Thecla to a resolution of perpetual virginity, although at that time she was actually engaged to marry.

Befides

Besides these, there are many others of the antient writers who have mentioned Thecla, or referred to her history; viz. Gregory Nazianzen a, Chrysoftom b, Severus Sulpitius c, who all lived within the fourth century d. In the following ages, the subject became more known; the incomparable Photius tells us e, that Basil of Seleucia wrote, in verse, the acts and fufferings, and victories of the first martyr Thecla. I shall only add, that Euagrius Scholasticus, an Ecclesiastical historian, who wrote about the year 590, relates, that " after the " Emperor Zeno had abdicated his empire, and Bafilisk had " taken possession of it, he had a vision of the holy and excel-" lent martyr Thecla, who promifed him the restoration of his " empire; for which, when it was brought about, he erected " and dedicated a most noble and sumptuous temple to this fa-" mous martyr Thecla, at Seleucia, a city of Isauria, and be-" flowed upon it very noble endowments, which (fays the au-" thor) are preserved even till this day f.

- (3.) These Acts, which I have above produced, require to be inserted here, because they went under the name of St. Paul, and pretended to be written by him. The fact is certain, from the place of Tertullian above cited, and from the current title the book has had in all ages; and there can be no history in which St. Paul was so much concerned, and acted so considerable a part, and pretending to be written by himself, but must very properly fall under consideration in this volume.
- (4.) Several of the peculiar tenets of Popery are by the advocates of that party confirmed out of this book, as being authentick, genuine, and apostolick. So, for instance, the story, Ch. XX. of Falconilla (Trifina's daughter) coming after her death from the other world, and desiring her to ask Thecla to pray for her, that she might be translated from her state of misery to

^{*} Orat. 3. n. 63. et 18. n. 17.

Homil. 25. in Act. Apost.
De vita Martini inter Ortho-

doxographa, vol. 1. p. 544, &c.

d Add to these cited, Ambrose
Epist. 7. et 82; Gregory Nyssene

in vitâ Macrinæ; Zeno Veronensis Serm. de Tim. who all lived within the fourth century.

c Cod. 168. f Hift. Eccl. lib. 3. cap. 8.

a state of happiness; which request Trisina made to Thecla, and Thecla accordingly prayed for her. This passage is brought by Damascenus, to support the dostrine of praying for the dead, and helping the miserable in the other world by our prayers and alms. Again, the Popish dostrine of celibacy is frequently contended for, and confirmed out of this book; as, perhaps, the first prevalence and progress of that doctrine owed its original to it b.

(5.) Add to all this, that not only Cardinal Baronius, Locrinus, and others; but the learned editor of these Acts in England, Dr. Grabe, also looks upon this history as true and genuine, wrote in the apostolick age, and containing nothing in it which is superstitious, or disagreeable to that time; which, if true, will certainly make it as justly considerable, as any other Apocryphal book whatsoever.

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1. 6. annot 47. Vid. Chemnit. Exam. Concil. Trident. Par. 3. p. 89, 95.

Maria De America, de Color

apud Rivet. Crit. Sac. lib. 1. c. 5.

d Præfat: in Act. Apost. c. 5.
apud eund. eod. loco.

c Spicileg. Patr. tom. 1. p. 90,

In Serm. de Mortuis adjuvandis apud Sixt. Senens. Bib. Sanct.

c Annal. tom. 1. ann. 47. §. 2.

CHAP. XXXV.

Previous Remarks upon these Acts: they were in Part the Forgery of an Asiatick Presbyter: they are now interpolated: they are Apocryphal and spurious; were confessed to be such by their Author; were never read nor cited as Scripture: they contain many Falsehoods; as, that Paul was against Marriage; that he told a wilful Lie; that he allowed Women to preach. Robert Barclay noted.

Having in the former chapter largely given the reasons of my inserting these Acts of Paul and Thecla, I proceed now to lay before the reader whatever I have observed relating to them, with a particular proof that they are Apocryphal. I observe then,

(1.) That some part of these Acts was certainly written by the presbyter of Asia, whom Tertullian mentions in the Apostolick age. (See the place, Chap. preced. Numb. I.) The truth of this is sufficiently evinced by this single consideration, viz. That the peculiar doctrines, which Tertullian saith were delivered and contended for out of this book forged by the Asiatick presbyter, are to be found in the Acts above published. The doctrines I mean are those, That women may lawfully teach or preach in the Church, and that women may lawfully baptize. These are the two things for which this book was cited, and pleaded by those against whom Tertullian disputes; and these things are very visible in the Acts which we have now under consideration. For,

1. We read of Thecla's teaching, or preaching, several times.

e. g. Ch. XXIV. she preached the Word of the Lord, and was the instrument of converting many young women to Christianity in the house of Trisina at Antioch; and Ch. XXV. when she had found Paul at Myra, and told him of her intended journey to Iconium, he gives her a commission, or command, to preach the Gospel: Go, says he, and teach the Word of the Lord. And accordingly, Ch. XXVII. we find

her at Seleucia, enlightening many in the knowledge of Christ. And once more, Ch. XXVIII. we read of several gentlewomen converted by her preaching in the cave. From all this it was easy and natural to conclude the lawfulness of women's

teaching, or preaching.

2. Nor was it with less reason, that they did also support their practice of baptizing from the example of Thecla: for, Ch. XXII. it is said, that she threw herself into the water, and said, In thy name, O my Lord Jesus Christ, I am this last day baptized. And upon her arrival to Paul, Ch. XXV. she acquaints him, that he who had assisted him in preaching, had also assisted her in baptizing. From hence (to omit many other arguments, which it were easy to produce) it is evident, that some part of these Acts of Paul and Thecla were written by the presbyter of Asia.

(2.) The present Acts of Paul and Thecla are very different from the antient book written by the presbyter of Asia. It happened to them, as to many other of the Apocryphal pieces of the New Testament; the too fruitful imagination and kind hand of some well-defigning Christian to have embellished the original performance by the addition of many fictitious circumstances; and just as the first author declared he was influenced to his forgery out of the prodigious respect he had for St. Paul, and with defign to advance his reputation, so with the same kind design others have taken the liberty of interpolating, and inferting whatfoever they apprehended conducive to it. This cannot but be most clearly evident to any one, who with a just impartiality reflects upon the matter; for nothing can possibly be more unlike a writing of the first century, or apostolick age, than a considerably large part of this book is: the idle and romantick fables, the filly miracles, the incredible stories (of which I shall produce instances below), the ridiculous and late customs which are referred to, such as figning with the fign of the crofs, &c. are so many demonstrative evidences of interpolations in this work long after the Apostle's time, and make the composure appear much more like the legends of the monks, and the products of the miraculous

culous ages before the reformation, than a real and genuine history of a plain fact done and written in the Apostle's time. Nothing therefore can be a more surprising evidence of prejudice, than that a person of Dr. Grabe's learning a should so considently tell us, That it is a confirmation the Asis of Paul and Thecla were wrote by the presbyter of Asia, that there is scarce any thing superstitious in them, or that savours of any opinions later than the Apostles' age, and that there is nothing in them which might not have been wrote in that first century by an honest presbyter, not well versed in Christianity.

- (3.) The Acts of Paul and Thecla are Apocryphal. No one that I know has yet ventured to affert them Canonical; but the afferting of them to be genuine, true, and containing real fact which happened in the Apostles' time, and in which St. Paul bore so considerable a part; the afferting them to contain sermons and discourses, which were really the sermons and discourses of the inspired Apostle; in a word, the afferting them to relate many real miracles wrought at that time, and the book itself written about that time, which is done by Baronius, Lorinus, and Dr. Grabe, seems to be little less than afferting them to be of authority very near equal to the books which are of the Canon. I shall therefore, for the most part, under this head endeavour after such proof, as will not only shew these Acts to be Apocryphal, but the whole history to be spurious and salse, a mere sable and legend.
- Arg. I. The Acts of Paul and Thecla appear to be Apocryphal and spurious, from the confession and acknowledgment of the Asiatick presbyter who was the first author of them. When he had first published his book, such was the care of those primitive Christians not to be imposed upon by any spurious pieces under the Apostles' names, that they immediately endeavoured to detect the fraud; in which they met with the desired success, and obliged him to a confession of the whole

fit, quod non prima ista ætate scribi potuerit, &c. Spicileg. Patr. tom. 1. p. 93.

Wix quidquam in ils reperiatur fuperstitiosum, aut proprias sequioris ævi hypotheses redolens, nihilque

matter, and upon that deprived him of his office in the Church. All he pleaded for himself was, that he made the book out of his great respect for St. Paul; by which he could mean no other, than that he defigned, by relating the miracles attending St. Paul's preaching, to make him of a more advanced reputation. All this is in the place of Tertullian cited at large Chap. preced. Num. 1. to which I shall only add out of Jerome (see the same place, Num. 2.), that he was convicted of the forgery by St. John. Nothing can be more fairly deduced from any words, than it is from hence, that the book. of this presbyter's writing, and the history contained in it, was the fiction of his own brain; and a composure or relation not of any real facts, but a mere fable, or collection of imaginary stories to serve a purpose. This will undeniably prove it Apocryphal and fpurious; and one would have imagined, there had been scarce any way possible to have avoided the force of fuch evidence. But it is strange to observe with what subtle artifice and pains, learned men will endeavour to elude the force of every thing which is faid against a favourite opinion. Dr. Grabe a has therefore found a means to come off here, and would perfuade us; that the words of Tertullian imply no more, than that the book was falfely afcribed to St. Paul, as the author, and not that the flory was a fiction. But can any thing be more evidently calculated to serve a purpose? The whole of Tertullian's argument, as well as the plain texture of the words, imply it was a fiction; for if the whole that was proved upon the presbyter was, that he wrote the book; and it was not also proved, that he wrote that which was false (i. e. if we suppose with Dr. Grabe, the history genuine, and only the title or name of Paul to be supposititious); then the argument taken out of the book for the practice of women's preaching and baptizing would ftill remain valid and good; which is directly contrary to the whole defign of Tertullian, which is

paffa sit pro side Christiana, quam a Paulo didicisse fertur. Sane Tertulliani verba hoc non evincunt; sed solum libellum Presbyteri istius Asiatici perperam Apostolo adscriptum, &c. Spicileg. tom. 1. p. 88.

At vero istud adhuc in quæstione manet, utrum historia Thecke in isto libro narrata, mera fuerit fabula, a Presbytero isto consecta, cum talis virgo et martyr sanctissima nunquam exstiterit, istave egerit et

to shew that argument to be not good; and that because the facts upon which it was founded were not real, but false. I conclude therefore from this priest's conviction and consession, that not only the book is Apocryphal, but the history is false. It must be consessed, indeed, that this proof does not directly affect the whole history, but only that part of it which was then extant, and wrote by the presbyter. But it is easy to answer, that if the groundwork or foundation of the story be false, i. e. if there were no such person as Thecla, nor any transactions between Paul and Thecla, then all the interpolations and sections additions, which were afterwards built upon that foundation, must be false too.

Arg. II. The Acts of Paul and Thecla are Apocryphal, because they are not recited or mentioned in any of the catalogues of the sacred books of the New Testament, which were made by the primitive writers of Christianity, by Prop. IV.

Arg. III. The Acts of Paul and Thecla are not to be effeemed Canonical, because not cited nor referred to as such in any of the writings of the primitive Christians, by Prop. V. Justin Martyr, Irenæus, Clemens Alexandrinus, &c. have not fo much as once mentioned either the book or history; from whence it would not feem unjust to conclude, either that the book and history were not known to them, or else looked upon as fabulous and false by them. Besides, were the story known or credited in those early times, it is perfectly unaccountable that Eusebius should no where have mentioned it in his history, nor have inferted it in his large lifts of Apocryphal writings under the names of the Apostles, which he has given us, Hift. Eccl. 1. 3. c. 3. & 25. But to proceed: Tertullian and Jerome have expressly mentioned it as Apocryphal: and as I have proved the former of these looked upon the whole history as fabulous and fictitious, so it is undeniably evident the latter did too. Hence it is he justly banters it, as containing baptizati leonis fabulam, the idle story of a lion's being baptized, which was undoubtedly in Jerome's and other copies of this book which were extant in his time, but, being fo

very gross, was afterwards expunged by the care of some one who thought it fo. The learned editor of these Acts does, indeed, suppose this story neither to have been originally nor commonly in them; because neither Tertullian nor any other of the Fathers have mentioned it; but that it was accidentally in Jerome's copy, by the carelessness or fraud of some scribe a. But this is a supposition to serve a turn, without the least colour or evidence of truth. His argument stands fairly thus: " Paul cites a passage out of some book of the Old Testa-" ment; but neither Peter, John, James, nor any one else of " the Apostles, have cited that passage, though it seems to " their purpose to have cited it; therefore the passage was " not genuine, but a peculiar interpolation in Paul's copy." Besides as to Tertullian, I cannot but observe that Dr. Grabe faith, if there had been any fuch flory of the baptized lion in the antient Acts, he would certainly have taken notice of it, libri auctoritatem elevare, to overthrow the credit and authority of the book; whereas two or three pages before he would perfuade us, Tertullian believed the history to be genuine, and the book to be true, only that it went falfely under St. Paul's name (fee above, Arg. I.); than which, nothing can be a more evident contradiction. But such inconsistencies the best writers are betrayed into, when they have the misfortune to be flaves to prejudice.

But it is yet pleaded in behalf of these Acts, that they are frequently cited and referred to by the writers of the fourth century, and by Cyprian more than once in the third. But, after a strict enquiry into the matter, I find no evidence of this book or history being either known or credited before the latter end of the fourth century. Credita ex parte quarta atte, quum perpetuae virginitatis cresceret admiratio apud Ambrosium, Nazianzenum, &c. They met with credit among some in the fourth century, at the time when the doctrine of perpetual virginity grew into esteem with Ambrose, Nazianzen, &c. says the great antiquary Frederick Spanheim ; in which he seems most justly to have hinted both the time and occasion of these

Spicileg. Patr. t. 1. p. 93.

b Hift. Eccl. Secul. 1. p. 567.

Acts first getting into publick esteem. Nor is it of any force, to fay they are cited in the former age by Cyprian in his two orations (see the places at large, Chap. XXXIV.); for it is almost universally agreed, that neither of those orations were wrote by that Father, but are spurious and supposititious. Bellarmin himself places them both among those works of Cyprian which are supposititia vel dubia; i. e. spurious or doubtful a; and so I find they are ranked in many of the editions of Cyprian's works b. Accordingly they have been rejected as fuch by the criticks in their studies, viz. Erasmus c, Cocus d, Rivet e, Cave f, &c. As to Epiphanius, Ambrose, Gregory Nazianzen, who were cotemporaries, and fome others who lived about the same time, and have cited certain passages out of these Acts or History of Thecla; as it is evident they did not cite them as Scripture, but only as what they believed to be a true and useful history; so it is no less evident they were imposed upon by the artifices and frauds of some defigning men, who trumped up this old forgery again, and published it with the addition of some embellishment of their own, in order to support the high superstitious notions which men at this time began to entertain of perpetual virginity. Non femper vera sunt aut genuina, quæ a priscis patribus vel usurpata funt, vel etiam aliquando probata, says the learned Rivet on this very matter 8; i. e. We are not always to conclude those things to be true, which have been referred to and approved by the antient Fathers.

Arg. IV. The Acts of Paul and Thecla are Apocryphal, because they relate several things false, and which are contrary to those things which are certainly known to be true, by Prop. I have given above some general, and what appears to me conclusive evidence, that the whole business is a mere romance and fiction; what I intend here is, to felect some par-

2. C. 15.

e Critic. Sacr. loc. cit.

De Script. Ecclef. ad Cyprian. b Vid. Ind. Opp. Cypriani, et Pamel. Præfat. in tom. 3.

c Apud Rivet. Critic. Sacr. lib.

d Cenfur. Vet. Script. p. 75, 76.

f Hist. Liter. in Cypriano, vol. 1. p. 90. 8 Critic. Sacr. lib. 1. c. 5.

ticular instances of such things as appear directly to oppose and contradict acknowledged truths; such as,

1. The doctrine of celibacy, or the unlawfulness of marriage, which is here faid to be expressly taught and preached by Paul, Ch. IV. Bleffed are they who keep their flesh undefiled. And, Ch. VII. Bleffed are the fouls and bodies of virgins; for they are acceptable to God, and shall not lose the reward of their virginity. For the word of their heavenly Father shall prove effectual to their salvation in the day of his Son, and they shall enjoy rest for evermore. So his doctrine is understood by Theoclia, Chap. IX. She tells Thamyris that Paul taught, that we should continue in chastity, i. e. not marry. So Demas and Hermogenes represent him, Ch. XI. as teaching there can be no future resurrection, unless ye continue in chastity, and do not defile your flesh, viz. by marrying: accordingly Thamyris draws up his indictment before the judge against him, as afferting matrimony to be unlawful, Ch. XIV. To add no more, it was on this account Thecla left her intended hufband Thamyris, and fuch mighty miracles attended her; and, to support this doctrine, it is plain the whole book was calculated. But can any thing be more abfurd, or contrary to truth? This mad doctrine, had it been possible for it to have prevailed, must soon have extinguished and put an end to mankind on earth. Besides, nothing is more contrary to the known and confessed doctrine of St. Paul, who has in his received Epiftles (which we may, confidering what is already above faid, presume to be of equal authority with these Acts of Paul and Thecla) several times wrote a directly against those early Hereticks, who denied the lawfulness of marriage, I Cor. vii. 9. he styles such, I Tim. iv. 1, 2, 3. Departers from the faith, giving heed to seducing spirits; and calls the doctrines of those who forbid to marry, the doctrines of devils. If then the hiftory of these Acts be true, and Paul preached and taught as above, he manifestly contradicts himself: and I must own myfelf of the Manichee Faustus's mind, who said (see the place

a See the former volume of this work, Part II. Ch. XVI. p. 209,

above, Ch. XXXIV. Num. 4.) upon the supposition of the history of Paul and Thecla to be true: If the doctrine of celibacy and perpetual virginity be false, I cannot but be in pain for your own Apostle (Paul), lest he should be found himself to have established the doctrine of devils; when, by his discourse at Iconium, he incited Thecla to a vow of perpetual virginity, though she was at that time actually engaged to marry. I see no possible method of answering the force of this heretick's argument, and to make the Apostle consistent with himself, if the history of Paul and Thecla should be true. It is evident therefore these Acts contained things salse; and so, that they are Apocryphal by Prop. VIII.

2. The introducing Paul with a known downright lie in his mouth, Ch. XIX. feems to me a just foundation to charge falsebood on these Acts of Paul and Thecla. That he is so introduced, is evident; for after an intimate acquaintance between Paul and Thecla (Ch. XIV, XVII.), and their having taken a journey together to Antioch (Ch. XIX.), he is prefently made to deny her, and to tell Alexander, I know not the woman of whom you fpeak, nor does she belong to me. But how contrary this is to the known and true character of St. Paul, every one must see. He who so boldly stood up for the defence of the Gospel against all fort of opposition, who hazarded and suffered all things for the sake of God and a good conscience, which he endeavoured to keep void of offence towards God and men, fure never would fo eafily have been betrayed to for gross a crime, to make a facrifice of the credit of his profesfion, and the peace of his conscience at once upon so slight a temptation and provocation. Nor will it be of any force to object here, that, in the received Scriptures, Abraham is faid twice to have denied his wife, viz. Gen. xii. 19. and xx. 2, &c. as also Isaac is said to have denied his, Gen. xxvi. 7, &c. and in the New Testament, that Peter denied his Master, and declared he did not know him, Matt. xxvi. 72. for the circumstances are in many cases very different, and especially in this, that Paul appeared now in no danger if he had confessed her; or, if he had been in danger, might have eafily delivered himself from it; to which add, that he had undergone a thou-Vol. II. Dd fand

fand more difficult trials for the fake of God and a good conscience, and never was by fear betrayed into such a crime.

- 3. It seems to be false in these Acts, that Paul is said (Ch. XXV.) to have given Thecla a commission to go forth and preach the Gofpel: whereas this was contrary not only to the constant practice of both Jews and Gentiles, but to his own precepts in his genuine Epistles.
- 1.) It was contrary to the constant practice both of Jews and Gentiles, that any woman should publickly teach or speak in their affemblies. As to the Jews, there is a noted faying among them to this purpole a, viz. אשה לא תקרא מפני כבור i. e. A woman shall not read in the synagogue, because of the honour which is due to the synagogue (or assembly). Among the Romans it was so too. Quid fæminæ cum concione? Si patrius mos servetur, nihil. What have women to do to make publick speeches, or in publick assemblies? If we observe the customs of Rome, they have nothing to do in such matter, says Valerius Maximus b.
- 2.) Women's teaching in the church is contrary to St. Paul's own precepts in his genuine Epistles. There are two places, which are remarkable, to this purpose, viz. that I Cor. xiv. 34, 35. Let your women keep filence in the churches, for it is not permitted to them to speak-(nor yet to ask questions in the church; for it follows) and if they will learn any thing, let them ask their busbands at home; for it is a shame for women to Speak in the church; and I Tim. ii. 11, 12. Let the woman learn filence with all subjection; but I suffer not a woman to teachbut to be in silence. Now hence I argue these Acts of Paul and Thecla to be Apocryphal, as containing a notorious falfehood, in afferting that Paul commissioned Thecla to preach in the churches. For as nothing is more contrary to St. Paul's known character, than to introduce a custom which was so contrary to the practice of Jews and Gentiles, and which confequently would appear ridiculous to both, and be the means

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of prejudicing them against Christianity; so nothing can be a more direct contradiction to the precepts given to the Corinthians and Timothy, which are certainly his. And hence I conclude the said relation in these Acts to be sale, and consequently the Acts themselves to be Apocryphal by Prop. VIII.

It is well known there are some among us, who contend for the reasonableness of women's publick preaching and teaching; with whom I have no farther concern here, than to vindicate the two texts of St. Paul, now cited, from their exceptions. The champion of the party (Robert Barclay, a man unquestionably of a good genius) thinks it answer enough to them to say, that women have prophesied and preached in the church is indeed true: but he should have observed, that it was only such women as were under the extraordinary influences and conduct of inspiration (as those he mentions referred to Acts ii. 17. and Philip's daughters, Acts xxi. 9.); of which inspiration, if the women who preach among them are able to give satisfactory evidence, I freely allow, that St. Paul's prohibitions do not extend to them.

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^a See his Apology for the true Christian Divinity, or for the Quakers, Prop. X. p. 328.

CHAP. XXXVI.

Other Arguments to prove the Asts of Paul and Thecla to be Apocryphal; viz. because they contain silly Things, and Things much later than the Time in which the Book pretends to be written; e. g. The Sign of the Cross, and Prayers for the Dead: the Antiquity and Origin of this Custom discussed.

Arg. V. THE Acts of Paul and Thecla are Apocryphal, because they contain several idle and fabulous relations, by Prop. IX. Such,

1. I take the description of Paul's person (Ch. II.) to be. I shall fix only on the latter part, in which he is said, sometimes to have appeared as a man, sometimes to appear like, and bave the countenance of an angel; which is a description, as very unlike to any thing in the genuine writings of the New Testament, so exactly agreeable to the trifling fancies of the ancient Apocryphal books. So, for instance, in the spurious Acts made by Leucius Charinus under the names of the Apostles, we are told, that Christ appeared often in various shapes to his disciples; sometimes as a young man, sometimes as an old man, and sometimes as a child; sometimes larger, sometimes less; sometimes so tall, as that his head would reach up to the heavens. (See Phot. Bibl. Cod. CXIV. and the place at large in the first Volume of this work, Part II. Chap. XXI. p. 240.) I shall fay nothing of the former part of the description, viz. of his personage, his being of a low stature, bald, crooked thighs, hollow-eyed, had a crooked nose, &c. only observe, that Dr. Grabe concludes from this the great antiquity of the book; because, says he a, there is a like description in Lucian's Philopatris. It is true, indeed, that merry Pagan introduces one of his speakers as a fort of Christian, and makes him to have received his knowledge of Christianity from one whom he calls the Galilean, and of whom he gives the following ac-

^{*} Spicileg. Patr. tom. 1. p. 334.

count, viz. a that he was bald behind, crook-nofed, and was taken up to the third heavens; that he there learnt things most excellent, made us new (creatures) by baptism, led us to follow the steps of the bleffed, and has redeemed us from the (eternal) abodes of the wicked. But how will this prove the antiquity of the Acts of Paul and Thecla? Why, fays the learned Doctor, because no later writer would have described Paul thus. But I would ask; Is the description true or false? If false, what will become of the Doctor's favourite Acts? If true, why should any one be ashamed or asraid to own, that Paul was no handfome man? Besides, several later writers have not been ashamed to mention it, as Chrysostom and Nicephorus in particular, b; nay, feveral modern criticks have expounded those words of St. Paul, 2 Cor. x. 10. His bodily presence is weak, by this passage of Lucian. (See Joannes Stephanus Menochius, and Jacobus Tirinus, and Dr. Whitby in loc.) So that from the Doctor's argument it must follow, these late criticks also lived in the Apostles' time. After all, it is to be questioned whether this dialogue be really Lucian's; and Jacobus Micyllus, who translated it into Latin, seems to believe the contrary c. And I will add, that perhaps the author in the words did not respect Paul, but Christ himself, when he says, he hath redeemed us from the abodes of the wicked, or from hell, which it is not likely a Christian would say of any one but Christ.

- 2. It feems very idle and fabulous, which is related Ch. IX. that Paul should preach incessantly three days, and Thecla continue in her window without meat and drink during all that time.
- 3. Nothing can look more with the air of romance, than the flory of Falconilla's coming from the dead, and desiring her

lopat. §. 12. He had just before been describing the Trinity, viz. the Father, Son, and Spirit from the Father, ε, εκ τριών, καὶ εξ ενός τρία, one of three, and three of one, &c.

h Apud Whitby in loc.
Argument, huic Dialog, præfix.

[&]quot;Ηνίκα δέ μοι Γαλιλαίω ἐνέττυχεν, ἀναφαλαντίας, ἐπίρβινω, ἐς τρίτον ἐρανον ἀεροδατήσας, καὶ τὰ κάλλιςα ἐκμεμαθηκώς, δι ὕδατωήμᾶς ἀνεκαίνισεν, ἐς τὰ τῶν μακάρων ἔχνια παρασώδευσε, καὶ ἐκ τῶν ἀσεδῶν χώρων ἡμᾶς ἐλυτρώσατο, Phi-

mother Trifina to entreat Thecla to pray for her, Ch. XX. I might have reckoned this among the evident falsehoods of this book under the former head; but I chose rather to omit it there, as I do to fay more of it here, because I shall take more large notice of this matter in the next head, as an invention, or trick, found out long after the time in which it pretends to have been done.

4. The story of the fishes swimming dead upon the surface of the water, in which Thecla was baptized, by means of the light which attended her baptism (Ch. XXIII.), is an apparent fable. And indeed the author, in this circumstance of killing the fish, has unluckily exceeded; because his design did not lead him at all to destroy the fish, till Thecla was drowned, viz. that they might not devour her. See Ch. XXII. in the end.

Arg. VI. The Acts of Paul and Thecla are Apocryphal by Prop. X. because they relate several things which were certainly much later than the time of St. Paul; i. e. the time in which they are faid to be transacted. I shall make choice of two

plain instances.

1. Thecla's figning her body with the fign of the crofs. This we meet with twice, viz. Ch. XV. when she was going upon the wood-pile, which was made for burning her; and Ch. XXVII. when the was about the fecond time to leave her mother, and go forth to preach the Gospel. But there is not the least evidence that there was any such superstitious custom introduced into the Church till the time of Tertullian; though afterwards it grew exceedingly common among the Christians. But this matter I have already more largely discussed in this Part, in my observations about the Gospel of Nicodemus a.

2. A very demonstrative proof of this book's being a compolure long after the Apostle's time, I take the instance of Falconilla's appearing after her death to her mother Trifina, and desiring her to intreat Thecla to pray for her, that she might be translated into a state of happiness; which Thecla accordingly is faid to do in these words, O Lord God of beaven and earth, Jesus Christ, thou Son of the most High, grant her that her daughter Falconilla may live for ever. (See Ch. XX.) Now this is certainly a fiction long after the Apostles' times, in whose lives or writings we never meet with any thing that can give the least colour to such doctrine as prayers for the dead; but on the other hand, we find them in a just pursuance of their Master's instruction, always declaring the states of men to be immediately fixed and determined, either to unalterable happiness or misery, immediately upon the soul's departure out of the body. I suppose it would appear to others, as it does to me, a very fuperfluous and needless undertaking to go about the proof of this, which, as well from plain declaration of Scripture, as from the nature of things, is so evident. It concerns me rather to shew the novelty of the opinion and practice of praying for the dead; which, I think, will be fufficiently done to my present purpose, by observing that we find nothing of it till the times of Tertullian, Origen, Cyprian, &c. It is indeed certain, that very early in the fecond century many of the Christians had imbibed, out of the Pagan philosophy, very abfurd and incongruous notions of the foul in its separate state; e. g. of its going to subterraneous places, not entering into immediate happiness, or enjoying the beatifick vision of God till after the judgment and resurrection, &c. Justin Martyr, though in the beginning of the dialogue with Trypho, p. 223, he feems to have determined rightly concerning the future state of souls; viz. that those which are pious, should abide in some happier place; but those which are unholy and impious, in a miserable place, waiting for the judgment-day : yet towards the end of that dialogue he feems to imagine otherwife, reasoning thus; viz. It is apparent that all souls survive this life, because the witch of Endor called up Samuel's soul; whence it appears, that in like manner all the fouls of the just men and prophets fall under the custody of some such power (or

^{*} Τὰς μὲν τῶν εὖσεδῶν (ψυχὰς) τῆς κρίσεως ἐκδεχομένας χρόνον τότε. ἐν κρείτθονί, τοι χώρω μένειν, τὰς δὲ p. 223. ἀδίκες ἐκὰ πονηρὰς ἐν χείρονι, τὸν

(pirit) as was then in that witch. And therefore Christ committed his spirit into the hands of the Father. And we ought to pray to be delivered from such evil spirits at our death . Irenæus speaks more expressly to the same purpose; b It is manifest that the souls of our Lord's disciples-shall go into a certain invisible place, appointed for them by God, and shall abide there until the resurrection, waiting for it, &c. This opinion, supported by two such men, and many others of the first rank for piety and learning, grew very common in the fecond century; and from thence the growing superstition of the third century excited their compassion, and put them with a blind devotion upon praying for those whom they judged to be so miserable. But there is not yet the least evidence, that in the time or countries of the Fathers mentioned, there was any fuch practice as prayers for the dead, or the fouls of those whom they judged not to have attained to heaven. Tertullian, as I have observed, is the first who mentions it. Neque ejus ante Tertullianum fit mentio, says the learned Scotchman Forbes ; Nor was it mentioned by any one before Tertullian, who lived (according to Jerome d) in the time of the Emperors Severus and Caracalla, i. e. in the very end of the fecond, and former part of the third century; nor yet by Tertullian, till after he had imbibed and owned the principles of Montanism. Hanc consuetudinem postea ipse Tertullianus jam factus hæreticus Montanista approbat, ut Christianis etiam necessario usurpandam, &c. This custom of praying for the happiness of the dead, which Tertullian himself intimates was an antient Pagan practice, he afterwards, when he fell into the herefy of

 Φαίνεται δὶ καὶ ὅτι τοῦσαι αἰ ψυχαὶ τῶν ὅτως δικαίων καὶ τοςο-Φητῶν ὑπὸ ἐξωσίαν ἔπιπθον τῶν τοι-৬των δυνάμεων, ὁποῖα δὴ καὶ ἐν τῆ.
 ἐποπατοιμόδω ἐκείνη, &c. D. 333.

Manifestum est, quia et discipulorum ejus—animæ abibunt in invisibilem locum, definitum eis a Deo, et ibi usque ad resurrectionem commorabuntur, sustinentes resurrectionem. Adver. Hæres. lib. 5. 6. 31. This is reckoned among the errors of Irenæus by Scultetus, Medull. Patr. 1. 1. c. 8. and Dailié; See Right Use of the Fathers, book 2. ch. 4. p. 65. although Feuardentius, by a method more ingenious than just, endeavours to clear him, and give another sense to his words. Vid. Annot. in loc. Iren, p. 493.

Infruct. Hiftoric. Theolog. 1, 13, c. 10. §. 3, Catal, Vir. Illustr. in Tertull.

the Montanists, did approve, as what ought to be used by the Christians, favs the learned Scotch author now cited a. The truth of which will appear by this fingle confideration, that every one of the books, in which there is any mention of, or reference to, this custom, were wrote by him after his fall into Montanism (viz. De Testimon. Anima adv. Gent. c. A. De Corona Militis, c. 3. Exhort. ad Castitat. c. 11. De Monogamia, c. 10 b.). It is evident therefore, that the offering up prayer for the dead, i. e. for the rest and happiness of departed fouls, was not in use till the latter end of the second, or beginning of the third century; and consequently that the Acts of Paul and Thecla, which mention this custom, must be wrote in or after this time, which is an undeniable evidence of their being both spurious and Apocryphal by Prop. X. The Magdeburg centuriators are of opinion, that this custom arose from Montanus; but of this, for want of evidence, I shall fay nothing, only refer the reader to their book, and Pamelius's objection to this opinion of theirs. See Pamel. in Tertull. de Coron. Milit. c. 3.

It may indeed be objected, that the practice of praying for the dead, or departed fouls, is mentioned in the Constitutions of the Apostles, and the writings under the name of Dionysius the Areopagite; and accordingly these are appealed to by Durant's, and many of the Popish writers, for proof of this point. (Vid. Pamel. loc. cit.)

To which I answer, that it is indeed true, the rite of praying for souls in their separate state, is plainly enough mentioned in these books. In the pretended Constitutions of the Apostles (book 8. c. 41.) we are not only exhorted to pray for our brethren that are at rest in Christ, that God, who has received their souls, would forgive them every sin, voluntary and involuntary, and be merciful to them, and give them their lot in the land of the pious, &c. but we have a form of prayer for a deceased person prepared for the Bishop to make use of. In the

Loc. jam cit.
 See Dr. Cave's Hift. Liter. p. 58, Jerome's Catal. Vir. Illustr. in Tertull.

jam cit.

Cave's Hift. Liter. p. lib. 2. c. 43. in init.

book under the name of Dionysius the Areopagite a, we meet with the fame doctrine; and in the form for burying the dead, the Bishop is instructed to address the divine mercy, and pray that God would pardon all the fins of the deceased person, which were committed through human infirmity; that he would place bim in the (world of) light, and region of the living, in the bofom of Abraham, Isaac, and Jacob, &c. And a little farther, the Priest or Bishop is taught to pray, that God would bestow sacred rewards on all such who did live piously b. But neither of these testimonies will gain the least antiquity to the practice, it being a thing which has been often demonstrated, and is now acknowledged almost by every one, that both the Conflitutions (as they are called) of the Apostles, and the works of Dionysius the Areopagite, are the forgeries of some silly impostors, who lived at the distance of several centuries from the Apostles' time. And indeed to me it feems a very convictive argument of the lateness of both these works, that they have this bufiness of praying for the souls of the deceased mentioned in them; and accordingly I observe, that Mr. Turner c, in his discourse about the Constitutions against Mr. Whiston, makes the above-cited passage of prayers for the dead to be one probable mark of their forgery. In the ages in which thefe fpurious books were written, no doctrine, no practice more common, than that of prayers and facrifices for feparate fouls. It spread very much in the third and fourth centuries; and I have feen the mention of it (besides in the places above cited) in Cyprian d, Epiphanius d, who warmly disputes for it, and reckons Aerius among the hereticks for opposing it; Cyril of Jerusalem , Austin in diverse places s;

.7. §. 4. Ibid. §. 7.

De Ecclesiast. Hierarch. cap.

Ch. 23. p. 274. Epift. 66. Though the learned anonymous Protestant Annotator on Cyprian fays there, which is very strange, Nulle Cypriani feculo pre-ees pro defunctis; but he is certainly miltaken.

[·] Hæref. 75. §. 3, 7.

f Catech. Mystagog. v. §. 6. Cocus (Censur. quorund. vet. Scriptor. p. 117, 118.) and Rivet (Critic. Sacr. l. 3. c. 8, 10.) endeavour to prove, that these five Mystagogical Catecheses are not Cyrill's: but Dr. Cave labours to prove they are, Hist. Liter. vol. 1. p. 163.

Enchirid. ad Laurent. c. 110. De Civitat. Dei, lib. 5. c. 20. De Hærefib. ad Ouodvult. Num. 53.

to omit a multitude of other writers of the fucceeding ages, which, with whatfoever is to be faid on this fubject, he who has a mind may fee in Pamelius , Chemnitius , Durant , Forbes d, &c.

Upon the whole, I hope, I have fufficiently proved these Acts of Paul and Thecla to be spurious and Apocryphal; and shall only add, that though some of the Popish party have esteemed them genuine (as Molanus, and others), in order to fupport the above-mentioned doctrine, yet the more learned and impartial have rejected them as fictitious and fabulous, as Bellarmin and Durant. Quare quod de Trajano et Falconilla, quos liberatos ex inferno orationibus S. Gregorii et Theclæ ex Damasceno et quibusdam aliis vulgo fertur-ficta et commentitia funt, quod pluribus probat eruditus Bellarminus : Wherefore, fays Durant, that which is commonly reported out of Damascene, and others, concerning Trajan and Falconilla being delivered out of hell by the prayers of St. Gregory and Thecla, is fictitious and forged, which the learned Bellarmine has largely proved, Controvers. 6. l. 2. c. 8.

If at last I were to offer my conjecture concerning the original and progress of these Acts of Paul and Thecla, it should be this: that whereas it is very certain, and I have largely proved (Vol. I. Par. II. Ch. XVI. p. 209, &c.), that in the very infancy of Christianity, great numbers of persons called Christians, afferted the unlawfulness of marriage, and contended for celibacy, the presbyter of Asia took occasion from the growth of this opinion to forge these Acts, to which, as the opinion grew more received, additions were made for many

ages for its support.

a In varia Tertulliani et Cypriani loca fupra citata.

b Exam. Concil. Trident. par. 3. p. 138, &c.

c De Ritib. Eccles. Cathol. lib.

d Instruct. Historic. Theolog. lib. 13. c. 8, 9.

Durant. loc. cit.

CHAP. XXXVII.

The Reasons of considering the Epistle of Barnabas here: all the Testimonies of the Antients (viz. Clemens Alexandrinus, Origen, Eusebius, and Jerome) concerning it.

Proposed here to have finished the third part of this work, but find it will be by no means proper to do it without some consideration of the Epistle of Barnabas; this being a book extant, which feems to lay a more pompous claim to Canonical authority than many others. There are indeed, ranked commonly along with Barnabas, other antient pieces, for whom also learned men have made very confiderable claims, viz. The two Epistles of Clemens Romanus to the Corinthians, The Shepherd of Hermes, The Constitutions of the Apostles, The Epistle of Polycarp, The Epistles of Ignatius, and fome fuch other. I defigned in this volume particularly to have confidered each of these, and refuted their respective claims; but am obliged to lay aside this work for the present, partly because the inserting them would make this volume too large, and much beyond the fize proposed, and partly because the Apostolick Fathers will for several reasons appear better in a distinct volume, which, after this is finished, with the bleffing of God I intend. But the Epiftle of Barnabas was by no means to be omitted; it is that which of all the Apostolick Fathers bids fairest for Canonical authority, as pretending to be wrote by one who was expressly set apart and sent forth to the work of an Apostle by the order of the Holy Ghost, Acts xiii. 2, 3, 4. is called an Apostle, Acts xiv. 14. and said to be a good man, full of faith and of the Holy Ghoft, Acts xi. 24. He was long a constant companion of St. Paul in his journeys for the propagation of Christianity. His Epistle is called The Catholick Epiftle of Barnabas, cited by some of the antient Fathers, read in the Churches, generally esteemed by learned men in all parts to have been genuine, and placed by many of them in a rank little inferior to those of the sacred Canon, and by fome judged of equal authority with the books

of the Canon. All this makes it absolutely necessary this Epistle should be considered here. As it is in our language already, I shall not insert it here, but refer the English reader to the translation made by his Grace the present Archbishop of Canterbury.

In discussing this Epistle, I will,

- (1.) Produce the testimonies of the antient writers concerning it.
 - (2.) Shew the fentiments of more modern writers.
- (3.) Make the best reflections upon the whole which I am able; and endeavour to shew it to be a spurious, Apocryphal, and silly piece.
- (1.) I shall first produce the testimonies of the antient writers within the first four centuries relating to this Epistle, according to the order of time in which they lived: among these, the principal is,

I. CLEMENS ALEXANDRINUS.

1.) Stromat. lib. 2. p. 373.

Εικότως ἔν ὁ ᾿ΑπόςολΟ Βαρνάδας, ᾿Αρ ἔ, φησὶν, ἔλαδον μέρες, ἐσπέδασα κατὰ μικρὸν ὑμῖν ωέμψαι Ἦνα μετὰ τῆς ωίςεως ὑμῶν, τελείαν ἔχητε καὶ τῆν γνῶσιν. Τῆς μὲν ἔν ωίςεως ἡμῶν εἰσιν οἱ συλλήπτορες φόδΟ καὶ ὑπομονή τὰ δὲ συμμαχᾶντα ἡμῶν μακροτυμία καὶ ἐγκράτεια. Τέτων ἔν, φησὶ, τὰ ωρὸς τὸν Κύριον, μενόντων ἀγνῶς, συνευφραίνουται αὐτοῖς, σοφία, σύνεσις, ἔπιςήμη, γνῶσις.

Rightly therefore faid the Apostle Barnabas: Out of the portion (of knowledge) which I have received, I have endervoured briefly to write to you, that together with your faith you may also have a perfect knowledge. (This is to be found in the present Epistle of Barnabas, Ch. I. What follows is in Ch. II.) The assistants therefore of our faith are fear and patience; our fellow-soldiers are long-suffering and temperance. So then (fays he) while these abide pure in things relating to the Lord,

wisdom, understanding, learning, and knowledge, rejoice together with them.

2.) Ejusdem libri, p. 375.

Καὶ Βαρνάβας ὁ ΑπόςολΟ, Ουαί οι συνετοί ταρ' έαυτοίς, καὶ ἐνώπιον αὐτῶν ἐπιςήμονες, ωροτάξας a, επήγαγεν Πυευματικοί γενώμεθα, ναὸς τέ-אפום דש שנשי נס' ססט ביני έφ' ήμιν, μελετώμεν τον φόδον τε Θεέ, καὶ φυλάσσειν άγωνιζώμεθα τὰς ἐνΙολὰς αὐτε, ἵνα รุ่ง รอเร อ์เหลเพ่นลงเง ฉบรรี ธบφρανθώμεν.

And the Apostle Barnabas (first citing those words of Isaiah, ver. 21. Wo unto them that are wife in their own eyes, and prudent in their own conceit) adds, Let us be spiritual, a perfect temple to God, and, as far as we are able, let us consider the fear of God, and Strive to keep his commandments, that we may rejoice in his judgments. This is in the Epiftle of Barnabas, Ch. IV.

3.) Ejusdem libri, p. 389.

Clemens there cites Barnabas by name, and takes out of him a passage which is in the tenth chapter of the Epistle under his name; but in another place cites the passage more largely, and thence I shall take it and insert it below, Num. 6.

4.) Ejusdem libri, p. 396, 397.

Αμέλα μυτικώς ο Βαρνάδας. Ο δε Θεός ο τε ωαντός κόσμε πυριεύων, φησί, δώη καὶ ύμῖν σοφίαν καὶ σύνεσιν, ἐπιςήμην, γνώσιν των δικαιωμάτων αυτέ, บัทอุนองทุ้ง. Tiveo Je ลึง Seodi-Santon ENCHTEUTES TÍ CHTET Ó Κύρι ο άφ υμών, ίνα έυρητε έν ημέρα κρίσεως.

Barnabas really spoke mystically, and faid: May that God, who is ruler of all the world, give you wisdom and prudence, understanding and knowledge of his judgments, and patience. May ye be taught of God, feeking to know what the Lord requires of you, that you may find (mercy) in the day of judgment a. This is in

the last chapter of the Epistle of Barnabas.

5.) Ejusdem

^{· [}Vulg. προςάξας.] paragraph according to the punctu-

ation of Cotelerius, who has evi-I make no scruple to end the denced the present punctuation in the printed copies of Clemens to be abfurd;

5.) Ejusdem libri, p. 410, 411.

Όπως δε ήμεις τε Διαβόλε τας ένεργείας και τα ωνεύματα ακάθαρτα είς την τέ αμαρτωλέ ψυχην έπισπείρειν φαμέν, έ μοι δεί ωλειόνων λόγων, παραθεμένω μάρτυν τὸν αποςολικον Βαρνάξαν ο δε των έβδομήκοντα ήν, καὶ συνεργός τε Παύλε κατά λέξιν ώδε πως λέγοντα. Πρό τε ที่ผลิร ซเรยงธลเ ชผิ 🛛 ยผิ, ที่ง ήμῶν τὸ οἰκητήριον τῆς καρδίας φθαρτόν καὶ ἀσθενές, ἀληθῶς οἰχοδομητὸς ναὸς διὰ χειρός. ότι ην ωλήρης μεν είδωλολατρείας, καὶ ἦν οἶκο δαιμό-ששע, לומ דס שסובוני ספת אני בעמיτία τῷ Θεῷ-Προσέχετε ίνα ὁ ναὸς τὰ Κυρία ἐνδόξως οίχοδομηθή πως; μάθετε, λα-**C**όντες την άφεσιν των άμαρτιών, καὶ ἐλπίσανθες ἐπὶ τὸ όνομα, γενώμεθα καινοί πάλιν, έξ άρχης ατιζόμενοι.-Διὸ

How is it that we hold the influences of the Devil and evil spirits upon the foul of a finner, needs not that I should declare in many words, but only that I make use of the testimony of the Apostolick Barnabas (for he was one of the feventy, and a fellow-labourer with Paul) speaking in the following manner : Before we were believers on God, the tabernacle of our hearts was corrupt and impotent (to any good), and properly as a temple built with hands; for it was full of idolatry, the habitation of Devils, because every thing that was opposite to God was done in it. - Consider, that now the Temple of the Lord is glorioufly built; How? Learn, that receiving the forgiveness of our sins, and having hope in the name of the Lord, we are made new again (as) we were made at first =-

abfurd; though, I confess, upon this correction there feems to be a word wanting, which I have fupplied in my translation by the word mercy; and so it well agrees with the present Greek of Barnabas.

* It is evident that there ought to be a correction of the copies both of Barnabas and Clemens in this place, and that the comma ought to be inserted after wahn, to join it with the former words; and that the particle ws, or woel, or some such, must be inserted after it. Without this, how odd is the phrase! Let the Archbishop's trans-lation, in which he has followed the present punctuation, shew it: he translates thus after the Greek-We are become renewed, being again created from the beginning; of which I confess myself unable to make any fensible construction.

έν τῷ κατοικητηρίῳ ἡμῶν ἀλη-Τῶς ὁ Θεὸς κατοικεῖ ἐν ἡμῖν. Πῶς ὁ ὁ λόγ۞ αὐτὰ τῆς ϖίς εως, ἡ κλῆσις αὐτὰ τῆς ἐπαγ[ελίας, ἡ σοφία τῶν δικαιωμάτων, αἱ ἐντολαὶ τῆς διδαχῆς. So that God really dwells in our tabernacle, i. e. in us. But how? viz. The word of his faith, the calling of his promise, the wisdom of his judgments, and the commands of his instruction. This is in Barnabas's Epistle, Ch. XVI.

6.) Stromat. lib. 5. p. 571, 572.

Εμπαλίν δε επιτρέπει διχηver hai habonentenon fadien. μηνύων, φησίν ο Βαρνάδας, κολλάσθαι δείν μετά των φοδεμένων τον Κύριον, καὶ μετα των μελετώνων δ έλαβον διάς αλμα ρήματο έν τή καρδία, μετά των λαλέντων δικαιώματα Κυρίε και τηρέν-דשי, עבדמ דשט בולסדשי סדו א μελέτη ές ν έργον ευφροσύνης, και αναμαρυκωμένων τον λό-Ti de to dixnyou Kupis. ABU; ÖTI Ö dixal@ xal iv τέτω τω κόσμω ωεριπατεί, καὶ τὸν ἄγιον αίῶνα ἐκδέχεται. Είτα έπιφέρει Βλέπετε, πως ένομοθέτησεν ὁ Μωϋσης κα-Aws. 'Anna woder excivois דמנדם שסקודמו א סטעובעמו; ήμεις δικαίως νοήσαντες τας έντολας, λαλέμεν ώς ήθέλησεν

Again (Moses) permitted them to eat those animals which divided the hoof and chewed the cud by teaching us thereby, fays Barnabas, that we ought to affociate with those who fear the Lord, and with those who meditate upon the word which they have received, as it was divided to them; with those who declare the judgments of the Lord, and obey them; with those who know that meditation is a work of pleasure, and so ruminate (or chew) upon the word of the Lord. But why might they eat those who divided the boof? Because the just man, though he live here on earth, has his expectations from an boly eternity. Then he adds: See what excellent laws Mofes gave! But bow came they by the knowledge and understanding of these things? As for our part, we duly con-

fider his commands, and fo speak as the Lord's mind is

Lev. xi. 4, &c. Deut. xiv.-4, &c.

KupiG. dia Teto mepierene τας ακοας ημών και τας καρδίας, ίνα συνίωμεν ταυτά. Καί μην ότ' αν λέγη, Ου φάγη τον αξτον, τον οξύπλερον και τὸν ἵχτινον, καὶ τὸν κόρακα, ล่ หองภทิศักรท, อุทธโม, หียิ่ อμοιωθήση τοις ανθρώποις τέτοις, οί εκ ίσασι δια ωίνε καὶ ιδρώτος ωορίζαν έαυτοίς την τροφήν, άλλ' έν άρπαγή καὶ ανομία βιέσιν.

because he bath circumcised our ears and bearts, that we should understand these things. And when he fays, Thou shalt not eat the eagle, nor the hawk, nor the kite, nor the crow, he means, Thou shalt not affociate with, nor be like to those men, who know not how by their labour and sweat to get themselves food, but live in rapine and oppression. This is all in Barnabas's Epistle, Ch. X.

7.) Ejufdem libri, p. 577, 578.

'Αλλά καὶ Βαρνάξας, ὁ καὶ αὐτὸς συγκηρύξας τῷ ἀποσόλω κατά την διακονίαν των έθνων του λόγον, Απλέςερον, φησίν, ύμιν γράφω ίνα συνίη ε. Eis' unobas, non capisspor γνως ικής ωαραδόσεως ίχνο Wapari Séper De Xéyer Ti Xéγα δ άλλω προφήτης Μωσσής αὐτοῖς; 'Ιδὰ τάδε λέγει Κύριο ό Θεός, Είσέλθετε είς דחי שות השל מים שלים שלים שלים שלים שלים TEV Kupico & Osos, & Osos Αξραάμ, καὶ Ίσαλκ, καὶ Ίακώς καὶ κατακληρουομήσατε αὐτήν γην ρέμσαν γάλα

So alfo Barnabas, who was a fellow-preacher with the Apostle in his ministry of the Word among the Gentiles, faid, I write to you more plainly, that ye may understand. And a little after, citing a more plain instance out of the wifest of all books, he adds, What fays another Prophet, Mofes, to them? Enter ye into the good land, which the Lord God, the God of Abraham, and Isaac, and Jacob bath sworn (to give you), and ye shall inherit a land flowing with milk and honey . Confider now

* Exod. iii. 7, 8.

καὶ μέλι. Τί λέγα ή γνώσις, μάθετε' έλπίσατε, φησίν, έπὶ του έν σαρκί μέλλοντα φανε-- เลือง เลือง เกล้า เมื่อ เลยอง πως γάρ γη έςι ωάσχεσα. από ωροσώπε γαρ γης ή ωλάσις τε 'Αδαμ εγένετο. צע אביץמ בוֹנ דחש מחש דחש מיץםθην, την ρέεσαν γάλα καὶ μέλι; εύλογητός Κύρι "μών, άδελφοί, ό σοφίαν καί -שע שבע שבע פין פין עשע שלעם אפע φίων αὐτε λέγει γὰρ ὁ ωροφήτης, Παραδολήν Κυρίε τίς

what the meaning of this is; it is as if he faid, Depend upon Fesus, who will hereafter be manifested in the flesh. For man is the earth which suffers; for the first man was made out of the superficies of the earth. But what does he mean by the land flowing with milk and boney? Brethren, bleffed be our Lord, who has given us wisdom and understanding in his fecrets; for the Prophet fays 2, Who shall understand the hard fayings of the Lord?

νοήσει, εί μη σοφός και έπιτήμων και άγαπων τον Κύριον айтя; Epist. Barnab. c. 6.

These are all the places in which Clemens Alexandrinus expressly cites any part of this Epistle ". He mentions indeed the name of Barnabas in another place (viz. Stromat. 1. 6. p. 646.); but Cotelerius and Dr. Grabe have conjectured, that it was through a defect in memory, the words which he cites being in the first Epistle of Clemens Romanus to the Corinthians, Ch. XLVIII. and not in any part of Barnabas's Epistle (see above, Vol. I. Part II. Ch. VIII. p. 161.); which, as I have faid in the place cited, feems probable, unless we will choose rather to suppose, that the name of Barnabas was by some busy scribe inserted in the room of Clemens; which one would be the more inclined to believe, because few

Transfer

a Isaiah xl. 13. Prov. i. 6. Eccles. i. 10. are the places which Cotelerius supposes to be referred to here. There feems to me fomething wanting in the copies both of Barnabas and Clemens here; there being no answer given to the preced-

ing question.

Clemens in Pædagog. 1. 2. c. 10. p. 188. alludes to Barnabas, ch. x. but does not name him.

[·] Testim. præfix. Patr. Apost.

P. 3. Spicileg. Patr. tom. i. p. 303.

lines after this Clemens Romanus is cited, and a passage taken out of his Epistle to the Corinthians, ch. xx. and, if I am not much mistaken, Clemens Alexandrinus in another place (viz. Stromat. lib. 1. p. 289.) citing this very passage, does expressly ascribe it to Clemens Romanus, and subjoins the very next words following in that Epistle of his to the Corinthians, ch. xlviii. Which puts the matter beyond all doubt, that Clemens Alexandrinus's copies are here corrupted, and the name of Barnabas salsely inserted here instead of Clemens.

2. ORIGEN has cited the Epistle of Barnabas.

1.) Contr. Celf. lib. 1. p. 49.

Γέγραπται δη έν τη Βαρνάδα Καθολική Έπιςολή (δθεν δ Κέλσ λαδών τάχα εἶπεν, εἶναι ἐπιρρήτες καὶ ωονηροτάτες τὰς τὰς ἀποςόλες), ὅτι ἐξελέξατο τὰς ἰδίας ἀποςόλες Ἰποῦς, ὅντας ὑπὲρ ωᾶσαν ἀνομίαν ἀνομωτέρες.

It is true indeed, it is written in the Catholick Epistle of Barnabas (and perhaps that is the very place, which gave Celsus a handle to represent the Apostles as the vilest and most infamous persons) that Jesus chose those to be his own Apostles, who were exceeding great sinners. Epist. Barnab. Ch. V.

This passage out of Barnabas, with what precedes it in Origen, from those words or rose duraptions, pag. 48. lin. 10. to those our olda, pag. 49. lin. 42. is also in the extracts of Gregory Nazianzen and Basil out of Origen's works, intitled Philocalia. (See Ch. XVIII.)

2.) De Princip. lib. 3. c. 2. fol. 144.

Eadem quoque Barnabas in Epistola sua declarat, cum duas vias esse dicit, unam lucis, alteram tenebrarum; quibus et præesse certos quoque Angelos dicit: viæ quidem lucis Angelos Dei, tenebrarum au-

To the same purpose Barnabas speaks in his Epistle, when he saith, That there are two ways, the one of light, the other of darkness, over both which certain Angels preside; viz. the Angels of God over the tem viæ Angelos Satanæ. Cap. XVII. Barnab.

way of light, and the angels of Satan over the way of darkness.

3. Eusebius.

1.) Hift. Ecclef. lib. 3. c. 25.

Έν τοις νόθοις κατατετάχθω -ή φερομένη Βαρνάβα έ-BISONN.

The Epistle which is carried about under the name of Barnabas, is to be ranked among the books which are spurious.

2.) Idem Hift. Eccl. 1. 6. c. 13.

Κέχρηται δ' έν αὐτοῖς καὶ ταις από των αντιλεγομένων γραφών μαρτυρίαις, της τε λεγομένης Σολομώντ Σοφίας, και της Ίησε τε Σιράχ, xai the week Espaise inicoλής, της τε Βαρνάδα, καί KAMMENTO, xai 'Isda.

Besides he (viz. Clemens Alexandrinus) in his Stromata takes some testimonies out of those Scriptures which are rejected by some; viz. The Wifdom of Solomon, The Wisdom of the Son of Syrach, The Epifle to the Hebrews, The Epiftle of Barnabas, and Clemens and Jude.

3.) Hift. Eccl. lib. 6. c. 14.

Έν δε ταις Υποτυπώσεσι ωάons the Evdiadine yeaphs wεποίηται διηγήσεις, μήδε τας αντιλεγομένας σαρελθών την Ίκδα λέγω και τας λοιπάς Καθολικάς Έπιςολάς, τήν τε Βαρνάθα και την Πέτρε λεγομένην 'Αποκάλυψιν.

In his book called Hypotopoles. (the fame Clemens) has wrote fome short commentaries upon all the books of Scripture, not omitting even the controverted books; I mean that of Jude, and the other Catholick Epiftles, the Epiftle of Barnabas, and that called the Revelation of Peter.

4. JEROME.

1.) Catal. Vir. Illuft, in Barnab.

Barnabas Cyprius, qui et Jo- Barnabas of Cyprus, called feph Levites, cum Paulo gen- also Joseph the Levite, was

ordained

tium Apostolus ordinatus, unam ad ædificationem Ecclesiæ pertinentem Epistolam composuit, quæ inter Apocryphas Scripturas legitur. ordained Apostle of the Gentiles together with Paul, and has wrote one Epistle for the edification of the Church, which is read among the Apocryphal Scriptures.

2.) Idem Comment. in Ezek. xliii. 19.

Vitulum autem qui pro nobis immolatus est, et multa Scripturarum loca, et præcipue Barnabæ Epistola, quæ habetur inter Scripturas Apocryphas, nominat. Many parts of Scripture, and especially the Epistle of Barnabas, which is reckoned among the Apocryphal Scriptures, mentions (Christ under the representation of) a young beast (or the heifer, Num. ch.

xix.) which was facrificed for us a. Epist. Barnab. Ch. VIII.

3.) Idem, adv. Pelag. lib. 3. c. 1.

Ignatius (lege Barnabas) vir apostolicus et martyr scribit audacter; Elegit Dominus Apostolos, qui super omnes homines peccatores erant. Ignatius (he meant, if he did not write, Barnabas) an apoftolick man and a martyr, boldly writes, The Lord chofe his Apostles, who were finners above all men.

Cotelerius b and others suppose Jerome by fault of memory to have mistaken Ignatius for Barnabas, the passage being so clear in the latter, and no where to be found in the writings of the former; though Dr. Bernard c, after Archbishop Usher d, by an ingenious conjecture supposes the mistake to have happened from this, viz. that the Epistles of Barnabas and Ignatius were joined in one volume, and by that means Jerome cited what he knew was in the volume where Barnabas was, though it happened not to be in Barnabas.

^{*} Hugo Menardus has observed this place, and that it can only refer to the eighth chapter of Barnabas. See his note there, 96.

b Testimon. præfix. Ep. Barnab.
c Vid. ejus Adnot. annex. edit.

Oxon. hujus epiftolæ,

d Vid. Præfat. edit. Oxon.

4.) Idem Lib. de interpret. nomin. Hebraic. ex Epistola Barnabæ.

Abraham, pater videns populum.

Amalec, populus lingens, five populus brutus.

David, defiderabilis.

Eva, calamitas, aut certe vita.

Ephraim, frugifer five uber-

Manasse, oblitus. Nahum, germen.

Rebecca, patientia.

Sabbata, requies.
Sion, specula.

Sina, mensura, mandatum, tentatio.

Satan, adversarius, five præ-

let rude surfer Birthers.

Abraham, i. e. a father seeing people.

Amalec, i. e. a people lapping, or a brutish people.

David, i. e. desirable.

Eve, i. e. calamity, or it is certainly life.

Ephraim, i, e, fruitful, or fruitfulness.

Manasse, i. e. having forgot.

Nahum, i. e. a sprout.

Rebecca, i. e. patience. Sabbath, i. e. rest.

Sion, i. e. a watch-tower.

Sina, i. e. a measure, com-

Satan, i. e. an adversary, a deceiver.

Acid person hadd the protestion

trones esecutores arane.

Violent lo flatt C H A P. XXXVIII. het den elet de

The Sentiments of modern Writers concerning the Epiftle of Barnabas, viz. Archbishop Usher, Hugo Menardus, Archbishop Laud, Isaac Vossius, Cotelerius, Bishop Fell, Dr. Bernard, Mr. Dodwell, Mr. Du Pin, Dr. Cave, Frederick Spanheim, Mr. Toland, the present Archbishop of Canterbury, Dr. Mill, Mr. Eachard, Dr. S. Clark, Mr. Whiston, Mr. Le Clerc, and Dr. Jenkin.

HAVING thus produced all that I know, which is faid by the antients within my time, concerning the Epistle of Barnabas, I proceed now to give the reader some account of the sentiments of modern writers on the same. And here, as in other cases, we shall find them divided into various and differing opinions. I shall recite them according to the order of time, in which they lived or wrote.

1. Archbishop Usher 2.

He was the first who undertook the publishing or printing this Epistle in the world, in the year 1643; but by means of a great fire which happened that year at Oxford, the printing-house with all its furniture was destroyed, and, among the rest, the manuscript copy of Barnabas, with all the Archbishop's notes, and nothing saved, but only a few pages which were in the corrector's hands, which were procured of him by Dr. Bernard, and given by him to Bishop Fell, who published them in the presace to his edition of Barnabas at Oxford, 1685.

What this learned primate's opinion was concerning the author and authority of this Epistle, is not (as Bishop Fell observes) fully expressed in any part of this Fragment; yet there are no contemptible evidences therein, that he esteemed it the work of some unknown author, who wrote not long after the time of Barnabas, and that it was excluded from the Canon by the judgment of the universal Church; which never received any works ascribed to Barnabas.

2. HUGO MENARDUS b.

He was a Benedictine monk (or, which is the same c, of the order of St. Maurus), and prepared an edition of this Epistle out of a Greek manuscript, which he had from Father Sirmond, and an antient Latin Version of it, which was found in a manuscript of the Abbey of Corbey, near a thousand years old; but he dying before he could publish it, Father Don Luke d'Acherry printed it after his death at Paris, 1645 d. Me-

of most of the monastick discipline in the fixth century, &c. Vid. Spanheim. Hist. Eccl. Sec. vi. §. 13. p. 1147, 1148.

1147, 1148.

^a Dupin's History of the Canon, vol. ii. c. 6. §. 7. p. 133.

a Præfat. edit. Oxon.

b Vid. Menard. judic. præfix. huic epistolæ in Clerici edit. Patrum Apostolic.

c St. Maurus was one of the disciples of Benedictus Nursinus, the founder of this order, as indeed

nardus observes, that it was justly esteemed to be Apocryphal by Eusebius, Jerome, &c. not only because it was uncertain whether this Epiftle was wrote by Barnabas, but because there are some filly and inexcusable things in it. Nor does it at all prove to the contrary, that Clemens Alexandrinus and Origen have cited it without expressly mentioning that it was Apocryphal; because they have in like manner cited other books certainly Apocryphal; as The Book of Enoch, The Shepherd, The Traditions of Matthias, &c. The defign of it is, to prove against the Christian Jews (or Ebionites), that the law of Moses was utterly abrogated, and not to be joined with Christianity.

3. Archbishop LAUD'.

The same Hugo Menardus, when he had prepared his edition of Barnabas, fent it over by the Lord Scudamore, English ambaffador at Paris, to Archbishop Laud, for his opinion and judgment of it; who returned him in answer, that though the Epiftle of Barnabas was old, it was fo far from being Canonical, in his opinion, that he believed it was not wrote by Barnabas, for the three following reasons.

1. Because the Numeral Divinity, as he calls it (viz. the proof of the Meffiah from the three letters I. H. T. which fignify one hundred and eighteen, the number of persons whom Abraham circumcifed; fee Ch. IX. of this Epiftle), looks very

unlike the spirit or air of an Apostle.

2. Because he proves that the world will have its end in the year fix thousand; (because God was fix days in making it, and to every day a thousand years are allowed; for God says, A thousand years are with him as one day). See Ch. XV.

3. Because he speaks expressly of the destruction of Jeru-

falem. (See Ch. XVI.)

This letter was dated from Lambeth, July 31st, 1639, and communicated afterwards to Paulus Colomesius by Archbifhop Sancroft.

* Vid. Syllab. Epistolar. edit. Cantuar. et totius Anglia Primatis-Patr. Apostol. prachx. Epistol. 1. ad Virum Clariss. Hugonem Menar-cui titulus Epistola Roverendi in Christo Patris Will. Laudi, Archiep.

Cantuar. et totius Anglia Primatis

4. ISAAC VOSSIUS a.

Before Archbishop Usher had begun to print his edition of Ignatius's Epiftles at Oxford, 1643, to which he defigned to have subjoined Barnabas, if the great fire there had not prevented it, Voffius had formed a defign of publishing the Epiftle of Barnabas from a Greek copy of Andreas Schottus. which was transcribed by Salmasius, and by him given to Vossius, and from the Latin copy of the Abbey of Corbey, which he had transcribed by Cordesius. But when he perceived the design of Archbishop Usher, at his request he gave him the use of his manuscripts, which he intended to have printed in the Oxford edition; but the fire destroying every thing belonging to it, he at length published himself the Epifiles of Ignatius, with the Epiftle of Barnabas annexed, from three manuscripts, viz. one out of the library at Florence, the other two from Rome. His opinion concerning the Epiftle of Barnabas is, that it really is his composure, because Clemens and Origen ascribe it to him; and although there be in it some odd and strange interpretations of Scripture, which are scarce confistent with the character of Barnabas, yet these are to be imputed to the ignorance and customs of the primitive Christians; and though Eusebius and the later Greeks call it Apocryphal, that they only did so because of its mystical interpretations of Scripture; and that if a book is to be rejected which has been sometimes called Apocryphal, we must reject Paul's Epistle to the Hebrews, the Epistle of Jude, and that of Clemens to the Corinthians.

5. Coteleriusb.

This very learned French Clergyman has published together all the Apostolick Fathers, viz. Barnabas, Hermes, Clemens, Ignatius, and Polycarp. His edition is most correct, having had the help of several manuscripts, and is adorned

MILL

^a Vid. ejus judicium de Barnab. Epist. edit. Cleric. præfix. et confer Præmonit. Jacob. Archiepis-

cop. Armach. edit. Oxon: przefix.

* See the Preface to his edition of the Apostolick Fathers.

with large and useful annotations. He published it in the year 1672 a. His opinion concerning the Epistle of Barnabas is, that Clemens Alexandrinus, Origen, and Jerome did believe it genuine; but for his own part thinks it incredible, that fo eminent an Apostle, a man full of the Holy Ghost and faith (Acts xi. 24. and xiii. 2.), separated by the Spirit to the work of the ministry with Paul, and his colleague, should be the author of fuch a work, in which are fo many forced allegories, improbable explications of Scripture, fables about animals, &c. He believes Origen and Jerome esteemed it not only genuine, but of the Canon; but that Clemens Alexandrinus, though he thought it the work of Barnabas, exposed and wrote against it. That it was certainly wrote after the destruction of Jerusalem, and before the end of the second century, if not early therein. After all this he adds: The Epiftle of Barnabas was by Origen and some Churches esteemed Canonical; by Clemens Alexandrinus fometimes Canonical, fometimes not Canonical; by Eufebius dubious, spurious, cited by the antients, and among the better fort of Apocryphal; by Jerome Apocryphal, and not belonging to the Canon. He supposes it was wrote for the benefit of the Christianized Jews (i. e. the Ebionites), who were yet too tenacious and fond of their old Jewish rites and ceremonies.

6. Dr. Fell, Bishop of Oxford.

After all the former, he also published at Oxford an edition of the Epistle of Barnabas in the year 1685. It is evident that he, as several of our English divines have, chose rather to deliver their sentiments of this and the other Apostolick Fathers ambiguously, than clearly; fearing to own expressly what they seem to have been persuaded of in their own minds, that these books ought to be treated with the same respect as several of the books of our present Canon. He says concern-

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^{*} See the rife and progress of this edition of the Apostolick Fathers, in a Letter of Steph. Baluzius to Emericus Bigotius, among the Letters prefixed by Le Clerc to his edition.

b So I call the editor of this edition, though his name be not prefixed, having heard he was the person, and finding it not obscurely intimated by Dr. Mill, Proleg. in N. T. §. 1449 et 1497.

ing the Epiftle of Barnabas, that whatever we suppose of it, we must at least own, that he was in all points orthodox, and one that closely imitated St. Paul: that its authority is not the less, because its author may not be certainly known, or because it lay for some time obscure; for this was the case of several of the books of the Canon: and that we are not to pretend to be able to make so good a judgment of its genuineness as Clemens Alexandrinus and Origen, who lived in the next century, and ascribed it to Barnabas: that it did not continue to be read in the Churches as other Scriptures, only for the reason of its being obscure and mystical, which (says he) is the very case of some of the more obscure parts of the Canon now: that its most forced and far-fetched allegories are borrowed from St. Paul's Epistles, &c.

7. Dr. BERNARD, Savilian Professor at Oxford.

He not only judges it genuine, but that it was in so great efteem at Alexandria, as to be read from beginning to end in their Churches, as the Canonical Scriptures were; and this he supposes was done in that famous Church, because St. Mark, who was its founder, had been the affishant and companion of Barnabas. See the Preface to his short notes on Barnabas at the end of the Oxford edition.

8. Mr. Dodwell .

He esteemed Barnabas, as well as Hermes, &c. to be undoubted writers of the first century, and whose works were published before some books of the present Canon, viz. the Epistle of Jude, and the writings of both the Johns.

9. Du Pinb.

The substance of what he says is, that though the Church has not delivered to us the Epistle of Barnabas as Canonical, yet we are not for that reason to reject it, but to look upon it as an Epistle written by the Apostle Barnabas.

^{*} Differt. 1. in Iren. 5. 39.

b History of the Canon, vol. ii. c. 6. §. 7.

10. Dr. CAVE ..

He contends, that this Epistle is the genuine Epistle of Barnabas, and answers the three arguments, which La Moyne has brought against its being written by Barnabas.

II. FREDERICK SPANHEIM b.

Concludes from the style, design, perpetual allegories, and odd expositions of Scripture, that it has scarce any thing of the simplicity of the Apostolick age in it.

12. Mr. TOLAND'.

Observes, that the Epistle of Barnabas, as well as Hermes and the other Apostolick Fathers, are generally received in the Church of Rome, and by most Protestants; but those of the Church of England have particularly fignalized themselves in their defence, and by publishing the correctest impressions of them. The antients paid them the highest respect, and reckoned the first four especially (viz. Barnabas, Hermes, Polycarp, and Clemens Romanus), as good as any part of the New Testament. The Epistle of Barnabas is by Clemens Alexandrinus and Origen not only reckoned genuine, but cited as Scripture, &c. In another place d Mr. Toland is of opinion, that it is the easiest task in the world, next to that of fhewing the ignorance and superstition of the writers, to prove them all spurious, and fraudulently imposed upon the credu-And elsewhere, If they think them genuine, why do they not receive them into the Canon of Scriptures, fince they were the companions and followers of the Apostles, as well as St. Mark and St. Luke?

13. Dr. WAKE, the present Archbishop of Canterbury.

In the year 1693, he obliged the world with a translation of the Apostolick Fathers, Barnabas, Ignatius, Clement, Poly-

Hift. Liter. vol. i. in Barnab.
 p. 11,-12.
 Hittor. Christ. Sæcul. i. p. 570.

Amyntor, p. 44.

d Ibid. p. 38. E Ibid. p. 47, 48.

carp, and Hermes, into English, together with the martyrdoms of Ignatius and Polycarp. To each of these he has prefixed a discourse concerning it, and after these added one chapter concerning the authority, and another concerning the usefulness of these apostolick treatises (viz. Chap. X. and XI.) I have had occasion already a to observe what his Grace's sentiments are concerning these pieces, and how he esteems them wrote by persons endued with the extraordinary affistance of the Holy Spirit, and tells us, we ought therefore to look upon them as an authoritative declaration of the Gospel of Christ: that the authors were inspired, and not only have not mistaken, but were not capable of mistaking the mind of the Apostles, &c. This is to be esteemed as his Grace's opinion concerning Barnabas in particular: to which I shall only add, that in his discourse on this Epistle, Ch. VII. he endeavours to vindicate its genuineness against all objections that have been made to it.

14. Dr. MILL b.

Supposes the Epiftle of Barnabas written after the destruction of Jerusalem; but not so long after, but that the Epistle of Jude, the three Epiftles of John, and the Revelation, were wrote after it was.

15. Mr. EACHARD .

That Barnabas wrote his Epiftle about the year 72, and though it was of great repute among the antients, and fometimes read in the Christian Churches, yet never was admitted into the Canon of the holy Scripture. - The frame and contexture of it is intricate and obscure to us, made up of uncouth allegories, with fome forced and improbable interpretations of Scripture.

16. Dr. S. CLARK d.

The Epiftle of Barnabas is without all controverly an an-

.M. CI

a See the Differtation before the first volume, p. 5, 6.

Prolegom. in N. T. §. 144. Ecclef. Hift. b. ii. c. 2. 9. 2.

d Reflect. on Amyntor at the end of his Letters about the Immortality of the Soul. See p. 263, 269, 273, &c.

tient work of the apostolick age, being quoted by almost all the primitive Fathers: that there are internal arguments, drawn from the simplicity of style and way of arguing used in these writings (viz. Barnabas, Hermes, &c.), agreeable to the cuftom of the age in which they are supposed to be written, from the conformity of the matter contained in them to the doctrine and discipline of those times, &c. which afford-good reason to believe these books to be genuine; - and though the Epiftle of Barnabas contain some very strange and allegorical interpretations of Scripture, yet he that confiders how much that manner of interpretation was antiently in use among the Jews in their Targums, and how many important truths were that way conveyed, fo that the Apostles themselves, in their arguings with the Jews, did often make use of it, as we see in their uncontroverted writings, will rather choose modestly to fuspend his judgment, than rashly to upbraid this author with the terms of foolish and ridiculous:-that Barnabas and the other books are to have a proportionable veneration with those of the Canon; yet we have not the same evidence of their genuineness; there is something human, something of infirmity, fomething of fallibility in them.

17. Mr. WHISTON 2

Places the Epiftle of Barnabas in his Catalogue of the Books of the New Testament, and supposes it written A. D. 87, and elsewhere calls it a facred book of the New Testament b; and in a late treatife written to exclude the Canticles from the Canon of the Old Testament, he calls Barnabas that prodigious allegorizer. See p. 30.

18. Mr. LE CLERC°

Is for compounding the matter between all the former, by supposing that Barnabas indeed wrote a short and plain Epiftle, which was afterwards corrupted, and interpolated largely by some person or other for his own private advantage.

^{*} Essay on the Constitutions, p. " Hift. Eccl. Secul. i. ad ann. 17, 24. 1 Ibid. p. 36. lxxi. §. 2. p. 474.

19. Dr. JENKIN 2.

The genuine Epiftle of Barnabas, who is ftyled an Apostle, Acts xiii. 2. and xiv. 14. was never received but as Apocryphal (viz. because it was not known to be inspired). Upon all personal and human accounts, an Epistle of St. Barnabas or St. Clement must have carried as much authority with it, as any thing under the name of St. Mark or St. Luke. If either in the Epistle of Barnabas or St. Clement it be supposed, that the reasoning is not always just, but is sometimes too allegorical, and sometimes sounded upon mistakes in natural philosophy, yet it is certainly agreeable to the ways of reasoning, and the philosophy of that age; so that nothing of this kind could then be any hindrance to the reception of these Epistles.

CHAP. XXXIX.

The Epistle of Barnabas proved to be spurious: it was wrote by one originally a Pagan. A Remark on 1 Pet. iv. 3. It was wrote after the Destruction of Jerusalem. Barnabas one of Christ's Seventy Disciples. Explication of John xxi. 21. and Matth. xvi. 18.

THE opinions both of the antient and modern writers being thus proposed concerning the Epistle of Barnabas, I come now to offer to the reader my own observations and sentiments concerning it. All that is considerable, will be fully discussed in a disquisition concerning the two following questions, viz.

- (1.) Whether the Epistle of Barnabas be genuine.
- (2.) What authority it claims, or ought to have in the

Reasonableness and Certainty of the Christian Religion, vol. ii. c. 4., p. 92.

(1.) Whether

(1.) Whether the Epiftle of Barnabas be genuine; i. e. was written by that holy companion of the Apostle, whose name it bears. It is evident by the citations of the former chapter, that most of the learned writers, who have mentioned it, believed it was, and as such by their authority it has passed, and is received in the world at this time. But I confess, to me there is nothing can appear more improbable; and there are several arguments which induce me to believe, that Barnabas was not the author of this Epistle under his name; e. g.

Arg. I. This Epiftle was written by one who was originally a Gentile, or Pagan, and confequently was not written by Barnabas, who was originally a Jew. The latter part of the propolition, viz. that Barnabas was a Jew, is indisputable from those words in St. Luke's History of the Apostles' Acts (Ch. iv. 36.), And Joses, who by the Apostles was surnamed Barnabas (which is, being interpreted, The Son of Consolation), a Levite, and of the country of Cyprus, &c. His name, which was Jewish, and his particular tribe being expressed, make it undeniable, that though he were born of parents who lived in Cyprus (the Jews at that time being dispersed into all countries, and great multitudes of them being at Cyprus), yet he was a proper Jew, and (as it feems) had his residence at Jerusalem, where very probably he had his education, as Paul also had, who was born at Tarfus. If then it can be proved, that the author of this Epistle was not a Jew, but a Gentile, it will be evident that Barnabas was not the author. Now there are feveral things in this Epiffle, which I have observed, that feem to me clearly to evince this; as particularly,

1. Those words, Ch. XVI. Before that we were believers on God, the tabernacle of our hearts was corrupt and impotent, and properly as a temple built with hands; for it was full of

^{*} Πρό τὰ ἡμᾶς πιτεῦσαι τῷ Θεῷς, ἡμῶν τὸ κατοικήθημον τῆς καρδίας Φθαρτὸν καὶ ἄσθενες, ὡς ἀληθῶς ναὸς οἰκοδομηθὸς διὰ χειρός ὅτι ἡν πλήρης μὲν εἰδωλολατρείας, οἶκος εἰδωλολα-

τριία (legendum omnino είδολολατρείας), η οίκος δαιμονίων, διὰ τὸ ποιείν ἄσα ην εναντίω τῷ Θεῷ. Ch. xvi.

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idolatry (or the worship of idols); and a house of idolatry is a house of devils, because in it was done whatsoever was contrary to God. Hence I observe, (1.) That there was a time when this author did not believe on the One God, but (2.) was a worshipper of idols and false Gods; neither of which could ever have been faid of one that was a Jew, and especially a Levite, but does most exactly suit the character of one, who was formerly a Pagan, and bred up in the idolatrous worship of false Gods. The author of this Epistle was therefore a

Pagan originally, and confequently not Barnabas.

Bishop Fell, in his note on this place, takes notice of this argument, and would persuade us, that Barnabas speaks of himself and others as Jews, who were therefore called by him idolaters, because they did the things contrary to God. But this deferves no other answer, than that it is a plain evasion to serve a purpose. What he adds is more considerable, viz. that by this argument we may as well prove the author of the first Epistle of Peter to have been a Gentile too, because he reckons himself among idolaters, I Pet. iv. 3. where he says, For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. This feems confiderable; but it is eafily answered, if we confider that the true reading in the Greek of this place either should be iui, not iuis (i. e. the time past of your life may suffice you, &c. and not the time past of our life may suffice us), as it is in feveral of the most antient printed editions (e. g. the Complutensian printed A. D. MDXV, and that of Simon Colinæus printed at Paris in MDXLIII.) and manuscripts; or else, which is I believe the true reading, we should insert neither in nor init; for neither of those words is in the antient manuscripts or versions, or was read by the Fathers in their copies. For proof of which, I need only refer the reader to Dr. Mill a, who tells us, there is no fuch word in the Alex-

In 1 Pet. iv. 3. Besides the been very absurd for the Apostle to proof from the manuscripts and have brought himself in by the word versions, I add, that it would have nuis, when he so particularly ad-Vol. II.

andrian manuscript, one of Cardinal Barbarine's, that of Geneva, one of Magdalen College, Velesius's collation of sixteen manuscripts, nor in the old Vulgate, Syriack, or Æthiopick Version, nor in the copies of Clemens Alexandrinus and Austin. From all which it is evident, St. Peter in this place does not enumerate himself with the Gentile idolaters; and consequently nothing can be concluded hence against my argument preceding, to prove that the author of this Epistle under the name of Barnabas was originally a Gentile, not a

Few.

2. I argue that the author of this Epistle was a Gentile, not a Jew, from the constant distinction or opposition which he makes between Jew and Gentile, always ranking himself among the latter fort. So, for instance, Ch. II, he cites Jer. vii. 22. Did I at all command your fathers, when they came out of Egypt, concerning burnt-offerings and facrifica? and applying it to the Jews, introduces it thus; Dicit Dominus ad illos; i. e. The Lord speaketh to them; immediately after he cites those words Pfal. li. 17. The facrifice of God is a broken spirit, a broken and contrite heart God will not despise; and applying the words to the Gentiles, introduces them thus; Dicit nobis, i. e. He speaketh to Us. So again, Ch. III. he applies Isai. lvii. 4, 5. to the Jews, he speaketh to Them; but the following verses, ver. 6, 7, &c. he applies to the Gentiles, and brings them in, But to Us he speaketh thus, &c. and thence concludes in these words, We should not run as proselytes to Their law. Ch. IV. he exhorts, according to the general defign of his Epistle, those to whom he writes, not to be like those who say that Their covenant is Ours (he means the Nazarenes or Ebionites, against whom he writes, as is well observed by Menardus), which cannot possibly mean any other, than that the Gentiles were included in the Mosaick covenant; and if fo, it is plain the author by that expression shews that he was no Jew, as he does more fully when he adds, nay, but it is Our covenant (only, which word is well added by the Archbishop

dreffes to them in the fecond per fun in the preceding and following vertes; and though our translators have inserted the word our before life, there is nothing to answer to it in the original.

in his Version), sufficiently distinguishing himself thereby from the Jews. Again, Ch. V. of the things which are written, Quædam ad populum Judæorum, quædam ad nos; Some concern the people of the Jews, some concern Us. Once more, Ch. VIII, To Us they are clear, but to Them (i. e. the Jews) they are obscure. To omit any farther citations and instances of this sort, in the judgment of any one unprejudiced, I cannot but think these are sufficient to shew the author of this Epistle was originally a Gentile, and never a Jew.

Before I leave this head, I must observe, that in the fifth chapter of this Epiftle we read, in the Archbishop's translation, of Christ's appearing in the flesh, that he might make good the promises before given to Our fathers; which words are indeed a proof, that the author of the Epistle was a Jew, because no one else could call the Patriarchs and Prophets our fathers. But the word our is supposititious, having nothing to answer it in the old Latin Version, out of which the translation is made. But I suppose his Grace was led into the mistake by the Greek translation of Bishop Fell, which he has inserted in his edition, to supply the original Greek, and has printed in red letters; and in this place, for the Latin, Parentibus promissum, has τοις πατράσιν ημών προεπηγγελμένον; and though the Latin has the word parentibus, there can be no doubt but it means in general the Fathers, and is translated from the Greek waredow, which is the word made use of in the Greek Testament, to denote the Patriarchs and Prophets who lived before Christ's time. (See Acts xiii. 32. Rom. ix. 5. Heb. i. 1.) But barbarous translations were common with this old Latin interpreter.

3. That which farther proves this author not to have been a Jew, is, that there are no Hebraisms in his style; which was a thing almost impossible to have been avoided, had he been a Jew. How common Hebraisms are in the writings of the New Testament, is known to every one acquainted with these sort of studies; and how entirely destitute this Epistle under the name of Barnabas is of them, will be evident to every one who is a judge of the matter. I shall add no more on this

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head, but refer the reader to what I have faid already, Vol. I. Ch. XIII. Prop. XII.

If then, as I have endeavoured to prove, the author of this Epistle was not a Jew, but a Gentile; it follows from what has been faid, that it was not composed by Barnabas, but is fpurious and supposititious.

Arg. II. That this Epistle is spurious, or not written by Barnabas, is probable, because it was written after the destruction of Jerusalem. This argument is mentioned by Archbishop Laud, La Moyne, and others to this purpose. The first mentioned expressly says, that Barnabas was dead before the destruction of ferusalem a: which, though indeed it cannot certainly be demonstrated, is exceeding probable; for Barnabas was very early a disciple. If there be any credit to be given to antiquity, he was one of the feventy disciples, whom our Saviour himself sent forth to preach (Luke x. 1.). So we find in Clemens Alexandrinus b, Eusebius c, Epiphanius d, and other antient writers, whose positive testimony in this matter is, I think, beyond all exception, and has been only disputed by Bede (in Act. iv.), who without any reason imagined, that St. Luke in the Acts faid he was not converted till after our Lord's ascension. However this be, it is certain from Acts iv. 36. that immediately after our Lord's ascension he was among the disciples at Jerusalem: so that in the year of Christ xxxII. or xxxIII. at least, Barnabas was a disciple of Christ. Now at this time, it was necessary that he should be above thirty years of age, none being before that time permitted to exercise any facred office among the Jews; as neither John the Baptist, nor our Saviour, did before that age enter upon the exercise of their publick ministry. For which reasons Irenæus (adv. Hæres. l. 2. c. 39.) speaking of our Saviour's entrance upon the exercise of his ministry after his

Loquitur de excidio Hierofoly- b Strom. 1. 2. p. 410. mitano, quod post mortem Barnabæ " Hist. Eccl. lib. 1. c. 12. et accidit. Epift. ad Menard. præfix. edit. Cleric.

lib. 2. c. 1. Hæref. 19. §. 4.

baptism, said, it was when he was thirty years old, and then magistri ætatem perfectam habens, venit ad Jerusalem, ita ut ab omnibus juste audiretur magister: being arrived to the perfeet age (or requisite age) of a master (or teacher), he went to Jerusalem, and so was justly acknowledged by every one to be a master. This was founded upon a divine command, Num. iv. 3. That from thirty years old and upward, even until fifty years old, they (viz. the Levites) should enter into the host to do the work of the Tabernacle of the congregation; and the practice of David, who is faid (I Chron. xxiii. 3.) to have numbered the Levites from thirty years old and upward. Unless therefore we will suppose our Saviour to have made a greater innovation in the customs of the Jews a in the choice of his disciples, than he made himself when he entered upon his publick ministry, we must suppose Barnabas at least thirty years old when Christ chose him, and very probably (considering him a Levite, who had perhaps been some time employed in that office) feveral years older, and equal in age at least to any one of the Apostles. Now the destruction of Jerusalem was (as is agreed on all hands) just seventy years after Christ's birth, and this Epistle of Barnabas was certainly wrote after that; fo that if we suppose Barnabas to have been no more than thirty-five years of age when Christ first sent him (Luke x. 1.), and that he wrote his Epistle no more than five years after the destruction of Jerusalem (both which are, considering all circumstances, very modest and reasonable suppositions), he must have wrote his Epistle in his eightieth, or at least seventy-ninth year. But whereas no one of the Apostles (except St. John) lived to that age, but by one means or other much fooner fell into the hands of their enemies, it is at leaft improbable to suppose that Barnabas did, and consequently improbable that he was the author of this Epistle wrote under

That which confirms this matter is, that our Saviour speaks of it as fomething very fingular and extraordinary, that John

² Vid. Spanheim. Dub. Evang. tom. 2. Dub. 96, et Outram. de Sacrific. lib, 1. c, 7. §. 2, 3, &c.

should live so long as the destruction of the city of Jerusalem (John xxi. 21, &c.), If I will that he tarry till I come, what is that to thee? By which coming of Christ nothing else is meant, in the judgment of our best expositors and criticks, Mede a, Lightfoot b, Hammond c, Whitby d, Dr. Cave c, &c. than his coming to the final overthrow and destruction of Jerufalen; and many of the criticks have judged no way so proper to expound that text, Matt. xvi. 28. Verily I fay unto you, there be some standing here, which shall not taste of death, till they fee the Son of Man coming in his kingdom, as to refer it to John's furviving the destruction of Jerusalem. If then Barnabas did not live till the destruction of Jerusalem, he could not be the author of this Epistle under his name, wherein that event is not only referred to, Ch. IV. but expressly mentioned more than once, Ch. XVI. where speaking of the Temple he faith, Δια γαρ το σολεμεῖν αὐτες καθηρίθη ιπο τῶν ἐχθ;ῶν νῦν, It is now through their wars destroyed by their enemies; then citing a prophecy, to shew that city, temple, and people were to be given up, he adds, Kal infrero xat' a inanno o Kupo, And it has come to pass according as the Lord spake.

There is indeed one way of evading the force of this argument, viz. by supposing Barnabas to have wrote of the destruction of Jerusalem by a spirit of prophecy, and by means of that spirit to have spoke of things yet to come, as being past. This, however absurd, Menardus sound necessary to assert, as Archbishop Laud saith in his Letter to him, calling it a Petitio Principii. But as I can find nothing like this in Menardus's printed notes, I am apt to imagine he struck it out on account of the Archbishop's reslection. Upon the whole then we have good reason to conclude this Epistle to be spurious, and not wrote by Barnabas the disciple of Christ. I might here easily collect many other arguments, whereby the spuriousness of this Epistle would be evinced; but I choose rather to omit them here, they being such as withal prove it

² Vid. Poli Synopf. tom. 5. p.

b Hor. Hebr. in loc.

c Annot. in loc.

d Ibid.

Lives of the Apostles, p. 154.

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Apocryphal, and therefore more properly fall under our confideration on the fecond head; of which in the following chapter.

C H A P. XL.

The Epistle of Barnabas proved to be Apocryphal: it is not in any of the antient Catalogues of sacred Books: not cited by any of the Fathers as Scripture: Clemens Alexandrinus and Origen the only Fathers that have cited it: neither of them believed it Canonical: it was not read in the Assemblies of the primitive Christians.

7ERE it not for the extravagantly high opinion which those have of this Epistle, who contend for the genuineness of it, I should have been apt to imagine I had done enough already, by proving it spurious, to prove it Apocryphal. But because we are told, It was only reckoned Apocryphal, because of its mystical interpretations of Scripture; and that if a book be to be rejected, because it has been sometimes called Apocryphal, we must reject the Epistle to the Hebrews, and that of Jude (see Vossius above, Ch. XXXVIII. Num. 4.): that it is in all points orthodox, and the author one that closely imitated St. Paul: that it did not continue to be read in the Churches as other Scriptures, only for the reason of its being obscure, which is the case of some books of the Canon: that its forced and farfetched allegories are borrowed from St. Paul's Epiftles (as Bishop Fell above, Num. 5.): that it is cited as Scripture (according to Mr. Toland, Num. 12.): that it was wrote by a person endued with the extraordinary assistance of the Spirit, and is to be looked upon as an authoritative declaration of the Gospel of Christ, wrote by a person who was inspired, &c. (as the prefent Archbishop of Canterbury above, Num. 13.): that it is without all controversy a work of the Apostolick age, being quoted by almost all the primitive Fathers: that its style and matter prove its genuine antiquity (as Dr. Clark, Num. 16.): that it Ff 4

is to be placed among the facred books of the New Testament (as Mr. Whiston, Num. 17.): because, I say, we are told all this of this Epistle, than which scarce any thing more can be said of the books of the Canon, it is necessary that I do a little farther enquire into the authority of it: and this I shall do according to the several propositions laid down for this purpose in the first part of this work; and so shall have occasion to examine all, or most of the foregoing affertions in favour of this Epistle. I come then,

- (2.) To enquire, What authority the Epistle of Barnabas does claim, or ought to have, in the Church; i. e. whether it be Canonical, or not. And,
- Arg. I. I argue that it is Apocryphal by Prop. IV. because it is not found in any of the catalogues of the sacred books of the New Testament made by the primitive Christians. This will be undeniably evident to any one, who will but cast his eye upon those catalogues which I have collected, Vol. I. Part I. Chap. VIII. He will see that there is no mention of it either in the catalogue of Origen, Eusebius, Athanasius, the Council of Laodicea, Epiphanius, Gregory Nazianzen, Philastrius, Jerome, Russin, Austin, the third Council of Carthage, &c. and consequently must judge it Apocryphal. It is strange therefore Mr. Whiston should at last take upon him, to place it among the sacred books of the New Testament; and the more strange, since it is not in the catalogue which is in the eighty-fifth Canon of the Apostles.

Arg. II. The Epistle under the name of Barnabas is Apocryphal, because it is not cited in the writings of the primitive Christians as Scripture, Prop. V. Dr. Clark indeed (above, Ch. XXXVIII. Num. 16.) tells us, it is cited by almost all the primitive Fathers. But upon enquiry I find these almost all amount to no more than Clemens the master, and Origen the scholar, at the same town of Alexandria: elsewhere it does not appear to have been so much known as to have been cited by any one Father, unless Jerome's translating a few Hebrew names, which are in it, into Latin, be such. But neither can this

this be called Jerome's work; for it is only a translation of a book of Origen's out of Greek into Latin upon the same subject. (See Dr. Cave Hist. Lit. t. 1. p. 83 et 224.) Indeed, Eusebius and Jerome elsewhere have mentioned it, but not so as to cite it, only to tell us it was Apocryphal, as I shall shew presently. Clemens of Alexandria therefore, and his scholar Origen, are the only two Fathers we have to do with here; who, though indeed they have cited it, yet do not appear to have given it any of that authority which is now claimed for it, as indeed it was not in their power. But let it be observed,

1. That neither of them have cited it as Scripture, or in the way which they ordinarily do the genuine Scriptures. The bare citation of a book by a Christian Father will not prove it Canonical, else would a thousand Pagan authors be of the Canon. Besides, the former volume will afford many instances of books under Apostolick names, cited by these and other Fathers, which they looked upon to be Apocryphal, as I have there proved. I know indeed Mr. Toland a tells the world, that Clemens Alexandrinus and Origen not only reckoned the Epistle of Barnabas genuine, but cited it as Scripture: but this, as Mr. Richardson b well observes, is not true in fact; They cite it, says he, but under no such title.

2. It is certain that Origen, though he cites the Epistle of Barnabas, did not esteem it as any part of Canonical Scripture, because he left it out of his catalogue of sacred and inspired writings, which we have laid together by Eusebius. It is evident therefore, that his sentiments of Barnabas were the same as his sentiments of several of the Apocryphal books of the Old Testament; which though he often cites, yet he entirely omits in his enumeration of the books of the Old Testament, which is persectly the same with the present Canon.

3. Suppose then that one Father (Clemens Alexandrinus) had too high an opinion of a book, are we to be governed in determining the Canon, by the private opinion of one single writer,

Amyntor, p. 44.

Answer to Amyntor, p. 25. F. Hist. Eccl. 1. 6. c. 25.

d Ibid. He omits James and Jude, but owns them elsewhere.

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contrary to the known fentiments of the whole primitive Church? Justin Martyr, Irenæus, Tertullian, Athenagoras, Theophilus Antiochenus, those most early writers, have made no mention of it; Eusebius and Jerome expressly reject it as Apocryphal. But Clemens of Alexandria cites it. Must it therefore be genuine? Must it therefore be Canonical, though all the world besides were ignorant of it? Must a single presbyter of Afia, who lived at least one hundred twenty-one years after the writing of this Epistle (according to the time in which its patrons suppose it written, viz. A. D. LXXI.), and who might be eafily imposed upon, judge for the whole Christian world? And must his quoting a book prove its authority, when it does not appear to have been received by one Christian writer befides, but on the contrary rejected as Apocryphal by every one who has mentioned it? I shall add no more here, but repeat what I observed Vol. I. Prop. V. that we are not to determine the authority of any book or books upon the credit of any one or two particular writers, but the whole body of the writers of the primitive Church. But,

4. There is no inconfiderable proof to be made out of the works of Clemens Alexandrinus himself, that he did not look upon this Epistle as having any manner of authority, but on the contrary took the liberty to oppose and contradict it, when he saw fit. One instance will be sufficient. In Pædag. 1. 2. c. 10. p. 188. he cites the explication of Barnabas on that law of Moses, Thou shalt not eat of the hyæna nor the hare, i. e. not be like those animals in their lascivious qualities. He does not indeed name Barnabas, as in other places; but nothing can be more evident, than that he refers to the Epistle of Barnabas, Ch. X. After which he adds, that though he doubted not but Mofes defigned a prohibition of adultery by prohibiting these animals, ε μεν τα τηθε έξηγήσει των συμβολικώς είρημείων συγκατίθεμαι, yet be could not agree with the symbolical explication some gave of the place, viz. that the hyæna changes its fex yearly, and is fometimes male, fometimes female, as Barnabas faith. After which he largely disputes against the fact. To me this looks like demonstration; so that I shall add no more, but what Cotelerius (to whom I owe this hint) observes, Opus quod credit effe-Barnabæ Barnabæ impugnat—id nequaquam commissifet, si ad Canonem pertinere fuisset arbitratus; i. e. Clemens opposes the Epistle which he believed to be Barnabas's; which he would never have done, if he had thought it belonged to the Canon. Præf. in Barnab.

Arg. III. The Epistle under the name of Barnabas is Apocryphal by Prop. VI. because it was not read by the primitive Christians in their assemblies as the Word of God. I had scarce mentioned this argument, but that I find Dr. Bernard afferting, that it was read in the Churches a, together with the Canonical Scriptures, from beginning to end. But of this he pretends to give no other evidence, than that the Hebrew names in it are interpreted by Origen, in his book De Interpretatione Hebraicorum Nominum, after he had interpreted the Hebrew names in the true Scriptures. But in answer to this I obferve, that this work of Origen is not extant itself, but only Jerome's translation of it, with what additions and alterations he thought fit b: fo that nothing hence can be concluded concerning its being read in Origen's time. And if we admit this argument as proof that it was read in Jerome's time, it happens very unluckily for the Doctor; that whereas he fays it was read inter Canonicas Scripturas, among the Canonical Scriptures, Jerome expressly says inter Apocryphas Scripturas legitur c, it was read among the Apocryphal Scriptures. It is certain there were several pious books read in the antient Churches, which they did not look upon as Scripture (which were called Ecclefiastical), nor were ever used as of any authority to prove articles of faith: the same Churches who read them, looked upon them as Apocryphal: this we learn from Ruffin d, Jerome himself c, and others f. So that if this Epiftle was read in Jerome's time, which is the first that can be

Præfat. in Not. in Barnab. Epift. A principio ad finem inter Scripturas canonicas hanc Epiftolam tum olim lectam fuisse acceptamque.

b Vid. Cave Hifter. Liter. tom.
1. p. 224.

c Catalog. Vir. Illustr. in Bar-

d In Symbol. Apostol. §. 36.
Præfat. in Libr. Salomon.

f See Richardson against Amyntor, p. 19, 27. and Vol. I. Par. I. Ch. X.

pretended, it is plain it gains no credit thereby. On the other hand, Cyril, Bishop of Jerusalem a, directing what books fhould be read in the Churches, recites those only which we now receive, and dehorts from the reading of any Apocryphal books. So also the Council of Laodicea b, enumerating no books which are not in the present Canon, presses the reading of them, and no other. So that if the Epistle under the name of Barnabas was read in Jerome's time among the Apocryphal Scriptures, it was but in some few Churches; for he lived near Cyril's time, if not in it, and in the time of the Council of Laodicea. We see then with how little justice we are told by Dr. Bernard, that it was read in the primitive Churches among the Canonical Scriptures; and by Bishop Fell, that it did not continue to be read in the Churches as other Scriptures, only for the reason of its being obscure; which is the case of some books of the Canon c. Whereas the fact is, that it does not appear to have been read in the Churches at all till the time of Jerome; and, if it was read then, it was only in some few Churches, as an Apocryphal book.

CHAP. XLI.

southing the heart read in Charles a time. And if we admit

Other Arguments to prove the Epistle of Barnabas to be Apocryphal: one Part contradicts another: it contains many notorious Falsehoods, and gross Mistakes: ten Instances produced.

Arg. IV. THE Epistle under the name of Barnabas is Apocryphal by Prop. VII. because there seems to me a very manifest contradiction in it, viz. that the author of the Epistle should in one place say (viz. Ch. XV.) the world must necessarily last six thousand years, because God

Catech. IV. §. 22. Vid. utriusque Præfat. in Barbar. LIX. ad Concil. t, 1, p. nab.

made the world in fix days; and yet in another tells us [viz. Ch. XXI.), that the day was near at hand, in which all things should be destroyed, together with the wicked one. The Lord is near, and his reward is with him. In the former place he spake according to an old tradition of the Jews, which they ascribe to Elijah (see it at large out of the Talmud in Sixt. Senens. Bibl. Sanct. lib. 5. annot. 190. p. 400. and in Petr. Galatin. de Arcan. Cathol. Verit. lib. 4. cap. 20, with the fentiments and comments of the Rabbins upon it), viz. that the world should last just fix thousand years, viz. two thousand years before the Law, two thousand years under the Law, and two thousand after the Law under the Messiah: so that, according to him, there were two thousand years, or one third part of the whole world's duration to come, before its destruction would be. But in the latter place he fays, the day was at hand, in which all things (viz. the world and all that was in it) should be destroyed: and this seems to be spoken according to the mistaken notion of some early Christians, who concluded from Phil. iv. 5. Heb. x. 25. Jam. v. 3. 2 Pet. iv. 7. 8, &c. and fuch texts, that Christ's coming was very near at hand. Grotius on Phil. iv. 5, intimates, that the Apostles themselves thought so; which opinion of his Dr. Whitby (on the same place) endeavours to confute. However this be, I fee no way of clearing our author from a notorious contradiction, and confequently must conclude his Epistle to be Apocryphal by Prop. VII.

Arg. V. The Epistle under the name of Barnabas is Apocryphal by Prop. VIII. because it contains several things which are false. There are not many pages in the Epistle, but will afford us some proof of this. The Rabbinical stories, the allegorical interpretations of Scripture, &c. which we meet with every where in it, I look upon as so many false-hoods; but because they are filly, fabulous, trisling, and ridiculous, I shall therefore leave these to the next head, and make choice of some other instances of falsehood in this Epistle; and among these I assign the following, viz.

1. Chap.

I. Chap. VI. he boasts of a skill and wisdom given him by God to understand secrets; and then adds, to compliment himself, For, saith the Prophet, who shall understand the hard sayings of the Lord, but he that is wise and understanding, and who loveth his Lord? But there are no such words in any of the prophets, or any other part of Scripture.

2. Ch. VII. to make out a type under the Law, of Christ's having vinegar given him on the cross to drink, he calls the Prophet to witness, and says, All the priests, and they only, shall eat with vinegar the inwards (of the goat) not washed. But there is nothing like this in the Law of Moses, or any of the Prophets. Cotelerius supposes, the author took it out of some Apocryphal books, or rather from the Jewish traditions; as does also Menardus. I rather look upon it as a pious forgery and fraud, there being nothing of this sort known to have been among the Jewish customs, and this book having several such frauds in it.

3. In the same chapter, to make the scape-goat a type of Christ, he recites as a command of God, Do ye all spit upon it, and prick it, and put the scarlet wool upon its head, and so let it be sent forth to the wilderness; whereas there is no such precept any where in the Pentateuch, nor either of those circumstances of spitting upon it, and piercing it, to be sound in the Jewish writings; though I own that of putting scarlet wool upon the head of it, was an old custom among the Jews. See Dr. Prideaux's Connect. of the History of the Old and New Testament, Part II. Book I. in the beginning.

4. Chap. VIII. in making the heifer (Num. xix.) to be a type of Christ, our author's fancy seems to grow more fruitful and luxuriant; because there was not enough in Moses's institution to suit his purpose, he adds,

1.) That certain men, guilty of the greatest sins, should bring the heifer.

2.) That young men should take up the ashes, and put them in vessels.

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3.) That the same young men should tie a piece of scarlet wool and hyssop upon a stick; and they should sprinkle every one of the people, that they should be clear from their sins 2.

Now there is not any intimation of either of these three things among the Laws of Moses, nor, as I can find, in any of the Jewish books; but our author sound it necessary to invent them, to make his allegory more, plausible, thus: "The hei"fer is Christ; the wicked men that offered it, are those who "brought him to his death—The young men who sprinkled "them, are those who preach to us the Gospel of the remission of fins, and the purisication of the heart, who were twelve, for a "witness to the tribes, which were twelve." He is after so particular as to tell us, The young men who sprinkled were three, viz. in testimony of Abraham, Isaac, and Facob, who were great before God. But why was the wool put upon a stick? Because the kingdom of Jesus was founded upon the cross, &c.

5. Ch. IX. our author has given us a mafterly stroke of his allegorizing talent, and feems fo pleafed and confident of his being right, that he fays, He who has put this infused gift of his dostrine in us, knows that I never taught any one a more pure (or genuine) dostrine. But I know that ye are worthy of it. But fure never any thing was faid more trifling and ridiculous, more filly and naufeous, than this most pure and genuine doctrine. I am here to observe only wherein it is false. His defign is to prove, by the number of persons whom Abraham circumcifed, that Abraham had therein regard to Christ; and that in the number of persons circumcifed, were typified Christ and his cross. Let us now see his proof. The Scripture, fays he, tells us, that Abraham circumcifed three hundred and eighteen men of his house: but what was the knowledge (or mystery) shewn to him herein? Understand ye that there are first eighteen, then three hundred. (Now the Greek letter I denotes ten, and the Greek letter H denotes eight.) Therein ye have the name Jesus, viz. because I and H are the two first letters of IHEOYE. And because he was to have grace by the no tich abithon. The place show hitlery or Ababente

cross, the sign of which is the Greek letter T, which is the Greek numeral letter for three hundred; he therefore added three hundred. So that Jesus is denoted by two letters (I and H, which fignify eighteen), and his cross by one (T, which fignifies three hundred). Glorious arguing indeed! Is it poffible for any thing to be more filly in all the cabaliftick books of the Jews? I cannot but break off, and appeal to our Archbishop and Mr. Whiston, whether this is to be received with little less veneration than the facred writings? Whether this be the pure uncorrupt doctrine of our bleffed Saviour? Whether this was wrote by the extraordinary affistance of the holy Spirit, and is an authoritative declaration of the Gospel of Christ, worthy of all acceptation, and ought to have a more than human approbation? In a word, whether an Epiftle containing fuch trumpery is to be reckoned among the facred books of the New Testament? But to return: it is not the filliness of the allegory, but the falfeness of it, which I have now to do with; and I am not afraid to affert, that it is founded upon gross and plain mistakes, and so is entirely falle.

There are, among others, three mistakes which are visibly such, viz.

- 1.) That Abraham circumcifed three hundred and eighteen:
- 2.) That Abraham understood Greek, at least knew the Greek letters.

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- 2.) That he knew the form of the crofs.
- 1.) This allegory is founded upon a mistaken notion, that Abraham did circumcise just three hundred and eighteen persons. The words of the Epistle are, Λέγει γάς και ωτεμέτεμεν Αδραάμ εν το οίκε αὐτο ανόρας δίκα και όκτω, και τριακοσίες i. e. the Scripture saith, And Abraham circumcised three hundred and eighteen males of his house. But in the whole Scriptures we shall find no such assertion. The place where the history of Abraham's circumcising his family is related, is Gen. xvii. 23, &c. and

all there faid is, that he himself was circumcised, his son Ishmael, and every male of his house, both those who were born there, and these who were bought with money. But it is easy to see, what led the author of the Epistle to fix upon the number three hundred and eighteen, viz. that which is said Gen. xiv. 14. And when Abraham heard that his brother was taken captive, he armed his trained fervants born in his own house, three hundred and eighteen, and pursued them unto Dan. Hence the author of the Epistle concluded, that Abraham circumcifed three hundred and eighteen; but the conclusion is upon many accounts unjust, and it is probable Abraham circumcised many more than three hundred and eighteen at that time. To confirm this, observe,

1.] That when Abraham went forth against the four kings, he armed only הניכיו i. e. as we render it, his trained fervants, עולמוהי Targ. Onkelos, i. e. fortes, those who were strong, and trained up to the business of war. There were left at home all the children of his family, and all infirm persons; but when he circumcifed, he circumcifed all a.

2.] When he went to war, he took with him only those born in bis own house; but when he circumcifed, he circumcifed every male, both those born in his house, and those bought with money b.

3.] Abraham himself was not reckoned among the three hundred and eighteen; but he was among the circumcifed.

4-] Ishmael was not born when Abraham went forth to battle (see Gen. xvi.), but he is also reckoned among the circumcifed.

5.] There were near twenty years between Abraham's going forth to battle with the three hundred and eighteen, and the circumcision of his family; and it is very probable his family was confiderably increased in that time.

specimen, we have very fufficient

Nam fi trecentos et octodecem vet. Exercit. 75. in Gen. xiv. vernas potuit armare, non dubium vernas potuit armare, non dubium

est, quin alii essent molitie per estanondum apti erant militie per estaunum equaret. Calvin. in Gen. tem, præter emptitios multos. Ri- xvii. 23,

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All this makes it evident, that it was a mistake in the author of the Epistle, to suppose that Abraham circumcised the exact number of three hundred and eighteen; and confequently the whole foundation of the allegory is groundless and false.

2:) The author of the Epistle, in his allegory, supposes that Abraham understood Greek, at least that he knew the Greek letters. This is evident from those words, The er is dollar avτῷ γνῶσις; which is translated by the Archbishop thus, But what therefore was the mystery which was made known to him? Which clearly implies, that Abraham had all the mystery, which he supposes hidden under the three letters, I, H, T, made known and discovered to him; but this he could not possibly have, unless he knew those letters, and knew also what the numeral fignification of each of those letters was. But was ever any thing more gross, more stupid, than to imagine that Abraham understood Greek? He must then understand a language, many hundred years before fo much as the letters of it were invented. If there be any credit to be given to antiquity, the Greek letters were not known till Cadmus brought them from Phœnicia to Greece: fee Herodotus 3, Tacitus b, Euphorus in Clemens Alexandrinus c, and many others, cited by the great Bochart d. Cadmus is supposed to have lived about the middle time of the Judges, or fomewhat after, viz. about the year of the world 2660 .

3.) The author of the Epistle supposes, that Abraham knew the punishment and form of the cross. This is evident from what is above faid; but that instrument of punishing was not known in the world till almost two thousand years after Abraham's time: it was, if I mistake not, originally a Roman punishment, and not known to the Jews till after their subjection to that empire; infomuch that they had not in their language any word to denote it! tad it believen vida oblimos asw ylim

From all these things laid together, we have very sufficient evidence, not only of the weakness, but the mistakes and false-

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hood of this author, in his allegory concerning Christ and his cross, from the three hundred and eighteen men whom Abraham circumcised.

6. Ch. X. we have his wretched exposition of the laws of Moses, concerning animals which were not to be eaten, and as he most aukwardly explains them, by telling us they relate to fuch and fuch duties of morality; so to make room for his mystical interpretations, he premises, "Αρα οὐν ἔςιν ἐντολή Θεθ τὸ μη τρώγειν. Μωσης δε εν συνεύματι ελάλησεν: i. e. It was not the meaning of God's precepts, that they should abstain from eating fuch and fuch animals; or, they were not obliged to regard the letter of the Law, as to abstinence from unclean animals, for Moses had a spiritual meaning; and a little after blames the Jews, that they understood Moses, when he forbad their eating these animals, as though he had been speaking about meats. But, as Menardus fays, no doubt they had finned if they had eaten any of these beasts, and they were literally obliged to observe these laws. And this now makes the whole chapter to be one continual falsehood; for whereas he says, Thou shalt not eat swine, the Lawgiver meant, thou shalt not live in pleasure, and forget God; nor the bawk, eagle, kite, nor crow, he meant, thou shalt not be ravenous; nor the hare, i. e. thou shalt not be adulterous; and so in like manner of the rest; whereas, I fay, he fays these mystical interpretations were the primary intentions of Moses's laws, when it is certain he had not the least regard to them. It is evident the whole chapter is one continued falfehood, and especially in the conclusion, where he fays, We have a right understanding of these commandments, and speak as the Lord will have us.

7. Ch. XII. he says that God prefigured the cross by another prophet, saying, And when shall these things be accomplished? The Lord answered, When the tree shall be fallen down and rise up again, and when blood shall drop down from the tree. But this also is salse, inasmuch as neither God nor his prophets have said any such thing, but it was either taken

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them to observe the spiritual meaning of the laws.

^{*} In loc. He endeavours nevertheless to give the words this turn, that God principally commanded

out of some Jewish Apocryphal book now lost, as Cotelerius, Dr. Bernard, and Bishop Pearson suppose; or out of the books of the Sibyls, which is the ingenious, and not improbable conjecture of Bishop Fell, unless we will rather choose to suppose it a pious fraudulent siction of his own brain: either of these will sufficiently prove the author guilty of salsehood and mistake in this place.

8. Of the same fort is that in the same chapter, where the author fays, The Holy Spirit put it into the heart of Moses to make the fign of the crofs, and of him that was to fuffer-That Moses accordingly piled up armour upon armour on a rising ground, &c. He refers to the history Exod. xvii. but the Scripture favs no more than that Moles my try, i. e. lift up his hand, without any mention of the croffing them, or the piling of the armour. The text, fays Bishop Pearson , affures us of no more, than that Mofes beld up his hand, which might be without any fimilitude of a cross; and when both were lifted up by Aaron and Hur, the representation is not certain. The matter of fact feems plainly to have been thus: Moses for a time held up the rod of God, first in one hand, and then in the other; till, both being weary, Aaron and Hur made him fit down, and stayed his hands; not that both hands, says Mr. Pool f, were erected and joined together, which was not a fit posture for one holding a rod in his hand, but that Moses shifted the rod out of one band into the other, when the former was weary; and that Aaron and Hur did each of them with both hands hold up that hand which was next to them fuccessively, that they also might relieve one the other.

9. Of the same fort with the former is that towards the end of this twelfth chapter, where he says, What saith Moses to Jesus the son of Nane (Nun), when he gave him, being a prophet, that name only for this purpose, that all the people might perceive that the father had manifested all things concerning his Son Jesus to the son of Nun. So then Moses giving him that

[.] Not. in loc.

Not. in loc.

On the Creed, Art. IV. pag.

Annot. in loc.

Loc. jam. cit.

Annot. in Genes. xvii, 12.

name, when he fent him to spy out the land, said a, Take a book into thy hands, and write what the Lord saith, viz. that the son of God shall cut off by the roots all the house of Amalek in the last days. But there is nothing of this to be found in Scripture, viz. of the Son of God's destroying Amalek; but the place which our author referred to, undoubtedly was that in the chapter where he had been allegorizing just before, viz. Exod. xvii. 14. where God commands Moses, and not Moses commands Joshua (as it is in this spurious Epistle) to write the victory for a memorial in a book, and rehearse it in the ears of Joshua; for I will utterly put out the remembrance of Amalek from under beaven.

10. The last mistake I shall mention in the author of this Epistle, is in the end of the same twelfth chapter, where, that he might find out a very express prediction of Christ, he refers to Isaiah xlv. 1. where, by a wilful and defigned mistake, he reads Kuein for Kuen. The text runs thus: Thus faith the Lord to his anointed, to Cyrus, למשיחו לכורש, which the LXX. translate To Xpiso us to Kopo, and so it is in all the Greek Verfions. But our author judged it to be to his purpose, and saw it to be a very easy change, and therefore for To Xerro Me Kiew, puts to Kero is Kupia; i.e. instead of The Lord faid to my anointed Cyrus, he fets down, The Lord faid to my anointed the Lord, than which nothing can be a more notorious imposture. Nor is it to be faid, that we should in Barnabas read Kupy and not Kuela; because not only the Latin translation has Domino for it, but if it had been fo, it would not have answered his defign in the citation, viz. to prove that Christ was Lord,

Thus I have, in ten instances, endeavoured to shew the mistakes and falsehoods of this Epistle under the name of Barnabas; it were easy soon to instance in as many more: but as I am weary, and fear the reader should be so too, in dealing with such impertinencies, so I cannot but think she

fuch a word, I have followed the Archbishop's Version, and inserted the words and faid.

^{*} Kai hips is not indeed in the Greek; but as there is dixit in the old Latin, and the fense requires

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preceding inflances will be, to every unprejudiced examiner, a full proof that there are notorious falsehoods, defigned mistakes, and groß blunders in this Epiftle, and confequently that it is to be esteemed Apocryphal by Prop. VIII.

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makely former on the souther Courses Spirite is work the CHAP. XLII.

course where we had been alreed and before, wis. Exid.

The Epiftle of Barnabas proved Apocryphal, by Inflances of the trifling, filly Things which it contains.

Arg. VI. THE Epistle under the name of Barnabas is Apocryphal by Prop. IX. as it contains feveral things which are trifling and filly. To collect all the instances of this fort, would be to transcribe a great part of the Epiftle; I shall therefore select only a few instances out of many. Sur manifer the cold to be to his purifice and while

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1. Chap. VI. he cites that place, Exod. xxxiii. 1. Enter ye into the good land, of which the Lord hath sworn to Abraham, and Isaac, and Jacob, that he would give it you, &c. Now, fays he, what the spiritual meaning of this is, learn, viz. Put your trust in Jefus, who shall be manifested to you in the flesh; for man is the earth which fuffers, for man was made out of the superficies of the earth. He means (Menard. in loc.) that the land flowing with milk and honey is faith in Christ, because Christ took his human nature out of land or earth, as he was of the posterity of Adam; and this earth (i. e. his human nature) fuffered, of the office of the state of the

2. Ch. VIII. The heifer (Num. xix.) he fays, is Chrift; the men that brought it to be facrificed, were the Jews that crucified Christ; the young men that sprinkled the asbes, are the Apostles and preachers of the Gospel: they were three, because there were but three patriarchs, Abraham, Isaac, and Jacob. The wool being put on a flick, denoted the kingdom of Jesus,

which was founded upon the crofs, which was wood.

CHAP. XLII.

3. Ch. IX. Abraham's circumcifing three hundred and eighteen, shews, according to him, that he knew of Christ and his cross; for eighteen in Greek is denoted by I and H, the two first letters of the name Jesus; and three hundred is denoted by the letter T, which is the fign or form of the crofs. With less probability (says Bishop Pearson a) did they gather both the name of Jesus, and the cross of Christ, from the three bundred and eighteen servants of Abraham, as if I H stood for Jesus, and T for the cross .- Such things may be applied, but prove not. The learned Rivet, who had not feen this trifling stuff in Barnabas, observed and ridicules it in Clemens Alexandrinus, and adds; This speculation has nothing folid in it, and is like most others of that fort, which do more damage to the interest of Christianity among insidels, than those good men were aware of, who gave themselves the liberty to make quidlibet ex quolibet, every text speak all that they could fancy b. The same writer, a little after, tells us a piece of cabalism, or allegory of the Jews, upon the number of Abraham's servants, viz. three hundred and eighteen; which I mention, because it is not much unlike, though I think it does not reach this of the pretended Barnabas. The name of Eliezer, Abraham's steward, according to the value of the Hebrew letters which compose it, makes three hundred and eighteen, thus:

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er offers some	5	30
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Dei profugerunt, qui infideles fuperant et alios de captivitate eruunt. Quæ speculatio nihil solidi habet, ut pleræque aliæ ejussem generis; quæ plus officiunt causæ Christianæ apud infideles, quam potuerint videre boni illi viri, qui sibi indusserunt quidlibet ex quolibet efficiendi. Exercitat. LXXV. in Gen. xiv.

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On the Creed, Art. IV. pag.

^{199.} In numero CCCXVIII. luft Clem. Alexand. Strom. l. 6. c. 4. Quia enim litera T CCC notat apud Græcos, quæ figuram crucis refert, et I H funt initiales literæ nominis Jefu; inde elicit Abrahæ dometticos effe, qui ad fignum fimul et nomen

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ing just 318, the number of servants which Abraham armed, we learn hence, that Abraham did the business, and got the victory with Eliezer alone, who was equal to all of them, and that he left the rest at home, because either their sins or sears made them unfit to go.

I cannot but add here, what Archbishop Laud saith on this head, viz. Numeralis illa theologia, sive scientia trium literarum I, H, T, (ut loquitur) mibi non placet. Nam etsi nescius non sum scriptores satis antiques et eonfultes, Tertullianum, Clementem Alexandrinum, Irenæum, et alies, in ea ludere aliquando, tamen non sapit spiritum Apostolicum: i. e. He is proving that this Epistle was not written by Barnabas, and gives this as a reason, viz. "his numeral divinity, or knowledge of the three "letters (as he calls it) I, H, T, is what I cannot approve; "for though I know that some antient and good writers (Tertullian, Clemens Alexandrinus, Irenæus, and others) have "trifted in like manner sometimes, yet it does not look like "an Apostolick spirit." Epist. ad Menard. præsix. Epist. Barnab. edit. Cleric.

4. Ch. X. Nothing can be more triffing than his affertions in this chapter, that Mofes did not defign to forbid the Ifraelites eating fuch and fuch animals, but had a foiritual meaning in each precept; which this author imagines he at length has found out, though every one of his explications are beyond Moses's intention. I shall instance only in two or three. Thou shalt not eat the hare, that fignifies theu shalt not be a lover of boys (or fodomite), for the hare every year multiplies the places of its conception, and as many years as it lives, fo many it has. Thou shalt not eat the byena, that fignifies thou shalt not be an adulterer, nor like such; for that creature every year changes its kind, and is fometimes male, fometimes female, He forbad the weafel, (Lev. xi. 29.) fignifying thereby, that they fould not be like those who commit wickedness with their mouths by reason of their uncleanness, nor join themselves to those impure women who commit wickedness with their mouths; for that animal conceives by its mouth. Thus happy is our author in his explications of the laws of Moses, which the Israelites, he fays, did not understand, because they took them in a literal fense;

fense; yet is he so kind as to compliment David with some knowledge this way; for, he adds, though they understood Moses as only speaking of meats, yet, he says, David took the commands in relation to the three forts of animals (viz. fishes, beafts and birds) rightly; for he fays, (Pfal. i.) Bleffed is the man who bath not walked in the counsel of the ungodly, (i. e. as the fishes which are unclean, who go down in darkness to the deep :) nor bath stood in the way of sinners, (i. e. as persons who feem to fear the Lord, but fin as the fow does:) and bath not fat in the feat of scorners, (i. e. as those who sit and watch that they may devour.) Admirable reasoning indeed! Is this likely to proceed from one full of faith and the Holy Ghost, as Barnabas is faid to be, Acts xi, 24?

5. Ch. XV. he proves the world shall last just fix thoufand years, and no more, because God made the world in fix WATE STORY

days, and rested the seventh.

The preceding instances are enough to prove the Epistle of Barnabas, to contain the most trifling and filly things, And can it be imagined, God would ever put his creatures under a necessity of believing things so contrary to their best improved and informed judgments? Or can fuch an author be fit to be a guide to us in matters of everlasting consequence? God forbid!

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THE PROPERTY OF SHAPE AND ADDRESS OF THE SAME AND TOTAL BASILES AND ARTHUR BEING BOOK OF THE PROPERTY.

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An Examination of what is faid by Bishop Fell and the Archbishop of Canterbury, in Vindication of the Allegories of this Epistle: the Jews' Use of such, no Apology for this Author: our Saviour and his Apostles never used any such Allegories.

AM not insensible that Bishop Fell a and the present Archbishop of Canterbury b have endeavoured to evade the force of this argument, by telling us, "it was the custom of the Jews at that time, the practice of the Apostles (Bishop Fell adds, and of our Saviour too), and of the primitive Christians in the ages next succeeding Barnabas, to interpret the Scripture after the same manner; and the last- named writer adds, that if any of Barnabas's seem to be far- fetched, either the very same, or the traces and footsteps of them, are to be found in St. Paul's Epistles." To which I answer.

1. That supposing all this to be true, the credit and authority of this Epistle must nevertheless sink, because his allegories and interpretations are groundless, false, and praceed from

and upon mistakes.

2. That the custom of the Jews can be no apology for Barnabas. Their allegories, it is true, were as filly and trisling as his; but will it at all justify a person in a fault, that others were guilty as well as he? The merits of the cause are to be enquired into, and if it appear that the pretended Barnabas hath often trisled with and mistaken the Scripture (as I have above shewn), it will be nothing at all in his favour to say, the Jews were wont to do so too. The Jews dealt much in cabalism; Barnabas did so too: is Barnabas therefore at all the better for that? The Jews prove by their Geometria (a species of theoretick cabalism), that Eliezer, the numeral letters of whose name make three hundred and eighteen, was

Præfat. in Barnab.

Differtation concerning the Epittle of Barnabas, chap. 7. §. 27.

CHAP. XLIII.

taken by Abraham to war, and that he beat his enemies with him alone; which is directly contrary to the Scripture, which favs, he took the three hundred and eighteen fervants with him. Barnabas by a like cabalism finds, that Abraham knew of Christ and his cross by the number three hundred and eighteen, whom he circumcifed; which is also, as I have proved, absolutely false. Is now the Jewish cabalism any apology for Barnabas's mistake? The same way it were easy to argue in the other inftances.

3. It is faid by Bishop Fell, that our Saviour himself used this way of reasoning and interpreting Scripture. But that Bishop would have done well to tell us where. Sure no man who has read the Gospels ever imagined there were such things in them, as I have above produced out of Barnabas; if there be, I defire the next patron of this Epiftle to produce them for the good of mankind, who are in general ignorant of them. Our Saviour has indeed used parables; but every one must see how different these are from the forced, far-fetched interpretations of this author. But on the contrary, our Saviour was fo far from any thing of this fort, that, if I mittake not, he has often inveighed against it. In how many places does he speak against their traditions, which were for the most part founded upon fuch myftical, miftaken applications and interpretations of Scripture! He tells them, that in vain they worshipped bim, teaching for doctrines the commandments of men; i. e. בושניות the explications which the Pharifees, and that body of the Tews who reckoned the traditions as good as Scripture, gave of it a, and of which the Cabala was a confiderable part.

4. It is farther urged, that the Apostle Paul, in his Canonical Epiftles, affords many instances of this which is so much found fault with in Barnabas. Any one may find, says Bishop Fell b; and I might easily make appear from a multitude of passages out of them, were it needful for me to enlarge myself on a point, which every one, who has read the Scriptures with any care, cannot choose but have observed, saith the Archbishop . I wish either

See Matth. xv. and xxiii. and Mar. vii. and Dr. Lightfoot's Hor. . . . In the place last cited. Hebr. in Matt. xv. 2.

b Loc. jam. cit.

the Bishop or his Grace had made this appear by particular proof; as they have not, I shall think it sufficient to say, till the contrary is proved, that I could never differn in Paul's Epistles any thing like what is in Barnabas. There are, it is true, two or three allegories; but then they are natural, just, and have all the perfections of an allegory in them; whereas those in Barnabas are unnatural, harth, strained, and, what is worst of all, have the misfortune to be falle, and built upon false foundations.

5. Whereas it is urged, that the Christian writers of the ages Succeeding Barnabas (Origen for instance, and Clemens Alexandrinus) have made use of the very same method of interpreting Scripture; I answer, that it is indeed too true; they have done so, and done it to the great seandal of the Christian religion: their enemies derided and bantered them for it, as they justly might; and, as Rivet well observes in the place above cited, they burt the cause of Christianity by this means more than they were aware of. Hence came the clamour in all ages, of pious frauds and religious cheats. What could weaken the Christian religion more, than pretending to support it by fuch idle reasonings as are in this Epistle under the name of Barnabas? What could do Christianity more injury, than to pretend to prove the truth of it by fuch predictions as this book contains, especially when as to many of them they were no where to be found, but were mere pious forgeries to ferve a purpose? Such as these in the writings of the Fathers, leffened the opinion which the men of fenfe among the Pagans had of our holy religion; as well as they certainly lessen the opinion now of these Fathers, in the minds of many of folid learning and good judgment. The forgery of the Sibylline oracles in favour of Christianity, is a thing owned now almost by every one; fee Cafaubon, Daillé, Dr. Cave, Spanheim d, and others cited to this purpole in the former vo-"lume". And who now can vindicate those primitive Christians,

Adv. Baron. Annal. Exer-

cit. I. Num. 18. Right Use of the Fathers, c. 3. Part II. Ch. XXXIV. p. 18, 19.

e Hift. Liter. in Sibyll. p. 34.

⁴ Hift. Chrift. Secul. II. §. 11.

who either forged them, or made use of them to delude their adversaries? Laudo propositum, consilium vehementer improbo, et toto pectore detestor, says the great Casaubon 3; I approve their design, the method of effecting I dislike and abbor with all my foul. This learned writer thought it no virtue in the primitive Fathers, to make use of such methods as Barnabas to maintain Christianity. And it is well known that Celsus set Origen very hard to it for an answer, when he urges that the Christians had corrupted the books of the Sibyls, by inserting many things in favour of Christianity into them . See more to this purpole, Vol. I. Part II. Ch. XXXIV. p. 361. But after all, what apology can it be for Barnabas, that the Fathers followed him in his errors, and by his example were led into an unreasonable way of expounding Scripture? This, if the Epiftle had been really written by Barnabas, would have been so far from extenuating, that it would have aggravated his crime. I conclude therefore, notwithstanding all these apologies, that this Epistle is both spurious and Apocryphal.

Arg. VII. The Epiftle under the name of Barnabas is Apocryphal, because it is not in the Syriack Version, Prop. XV.

name of Remote the beauty of the property of the party Upon the whole then I have endeavoured to prove, that the Epistle under the name of Barnabas was not written by him, but by some person who was originally a Pagan, who confestes himself formerly to have been an unbeliever in the true God, and a worshipper of idol-Gods, who making continually a distinction between Jew and Gentile, constantly ranks himfelf among the latter, and who has none of the Hebraisms of the Hellenistick language; that the Epistle was wrote after the destruction of Jerusalem, and consequently after the true Barnabas was dead; that it is Apocryphal, because it is not to be found in any of the ancient catalogues of the facred books of the New Testament, not cited as Scripture in any of the writings of the primitive Fathers, but excluded from the Ca-

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Loc. jam cit. Orig. cont. Celf. lib. 7. p. 368, 369.

non by Origen and Clemens Alexandrinus, the only two Fathers who have made use of it: it was never read in any of the Christian Churches till the time of Jerome, and then only in some sew among the Apocryphal Scriptures; it contains several things which are absolutely false, of which I have produced ten instances; it contains a great number of trisling, silly, and idle things, and is not in the Syriack Version. This I have endeavoured to prove; all which laid together, does (I think) afford us as much evidence as can be expected in things of this sort, that the high opinions, which many learned men have entertained of this Epistle, are groundless, and that it is not to be looked upon either as a sacred book, or any thing like a sacred book of the New Testament.

I have nothing farther to add concerning this Epiftle, unless it be to conjecture, that, because only Clemens Alexandrinus and Origen have cited it, it was forged at Alexandria; and because there are so many pious frauds in it, that it was the forgery of some such person as corrupted the books of the Sibyls, and that it was written about the middle of the second century.

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168. l. 26. after falutem add mundi
194. l. 23. for divulgaberis read divulgaveris
211. l. 2. for Domoni read Domino

211. l. 2. for Domoni read Domino
253. l. 21. for "transvira read Transvira
258. l. 33, for revived read received
282. l. 29. for Judia read Judai
305. l. 14. for bar read that
390. l. 13. for wishops read wishops in

1. 19. for were read were

1. 28. after thalamo place a comma, and erase it after amorem
420. l. 22. for Hypotoposes read Hypotyposes